THE AMERICAN MISSIONARY

THE CONGREGATIONAL HOME MISSIONARY SOCIETY.

THE AMERICAN MISSIONARY ASSOCIATION.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.

THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY.

THE CONGREGATIONAL EDUCATION SOCIETY.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF.

PACIFIC Theological Seminary

AUGUST, 1909

THE AMERICAN MISSIONARY

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Published by the American Missionary Association for the six societies named below:
The Congregational Home Missionary Society
The American Missionary Association
The Congregational Church Building Society
The Congregational Sunday-School and Publishing Society
The Congregational Education Society
The Congregational Board of Ministerial Relief
Issued monthly, at fifty cents per year. Five cents a copy.
Advertising rates upon application.
When a change of address is requested both the old and new address should be given.
Address communications and make remittances payable to

THE AMERICAN MISSIONARY
287 Fourth Avenue, New York.
Entered at the Post Office at New York, N. Y., as second-class mail matter.

THE AMERICAN MISSIONARY

VOL. LXIII. NO. 8. | AUGUST 1909 | NEW SERIES VOL. I. NO. 5.

THE JOINT CAMPAIGN---AND AFTER

THE weeks went swiftly by. The debt thermometer rose very slowly. The weather thermometer began to rise too fast for comfort. Patient and loyal helpers in all parts of the land planned and wrought. At last, with five days left before the date when a minimum of $300,000 must be pledged, we still lacked $50,000. Would it come? We confidently believed so. But just how and from whom? Monday morning, June 28, the mail bags were heavy. Thin letters with one subscription card; thick letters with pledges from a whole congregation; checks from friends who were sure of victory; messages from those who longed to give but were unable; assurances of additional help if absolutely needed. The office force was snowed under. Tuesday was the same, only more so. Wednesday, beside the letters there came a steady rain of telegrams. Mr. Lougee worked on into the night recording pledges, until they passed the goal twenty-four hours ahead of time. Thursday showed no decrease. Since then the pledges continue to come until at date of writing they have reached over $325,000. We are very grateful to God, whose blessing has brought this result, and to the uncounted friends whose prayer and sympathy and sacrificial gifts were used by him for its accomplishment. We look forward with hope and courage such as has not been felt in our missionary ranks for many a day. The debts will soon be extinguished. With the increasing adoption of the Apportionment Plan, we expect that serious debts need not be again incurred. Best of all, we are sure that the Campaign has revealed and quickened the interest of the churches in the mission cause. We trust our friends will not forget that our expenditures go right on from day to day. Five thousand missionaries, preachers, teachers, physicians, colporteurs, helpers, are in our behalf proclaiming Christ and exemplifying His teaching all over the world. We must supply their necessities. Unusual vigilance will be needed to prevent a possible reaction after this special effort. Let us close up the ranks and put new power into the endeavor to win our land and all lands for Christ.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 287 Fourth Avenue, New York

Hubert C. Herring, D.D., General Secretary; Willis E. Lougee, Associate Secretary; Washington Choate, D.D., Treasurer; Miss Miriam L. Woodberry, Secretary Woman's Department.

All our missionary societies are happy and grateful because of the issue of the Joint Campaign. To none of them does it mean so much as to the Home Missionary Society. For more than five years now our work has suffered unceasingly. It has been a time of heavy hearts all through our ranks. With the wiping out of the debt we are in position to move forward. The relief comes none too soon. In certain regions these famine years have compelled us to lose ground which can probably never be regained. In other regions the same thing would have come to pass with the continuance of recent conditions. We hope now to be able to bear our full and abundant share in the evangelizing of the nation. We are heartily grateful to the other national societies for the fraternal interest they have shown in delivering us from our bonds, to the constituent state societies for their cordial backing in the recent campaign, to our own superintendents and missionaries for their self-denying effort, and to the host of pastors and laymen and laywomen who have helped us through. Above all, we would reverently and humbly acknowledge the mercy of God and His answer to our imperfect prayers.

A very important step has just been taken by joint action of the Home Missions Council and the Federal Council of Churches, looking toward the obtaining of exact information concerning church conditions in the newer part of the country. Mr. O. F. Gardner, of the Federal Council, whose headquarters are at Denver, has been asked to make a detailed inquiry concerning the whole state of Colorado, to ascertain what communities are overchurched, and why; what communities are uncared for, and why; and in general to secure data which will enable the various evangelical churches intelligently to lay plans for closer coöperation.

Our missionary at Ellis Island is frequently in need of second-hand clothing for the use of immigrants who are to be deported, and in fact can often wisely bestow such gifts upon those who are to remain in this country. Any friends who wish to help in this matter are requested to forward whatever they can spare of any sort of clothing which is still serviceable, to Miss Donna Panayotova, Ellis Island, New York. Boxes may be sent by express or freight, but charges should be prepaid unless there has been previous correspondence with this office. Miss Panayotova should be notified whenever a box is shipped to her.

Rev. John B. Reese began work July 1 as general missionary for the Home Missionary Society and the Sunday-School Society in South Dakota. His special field will be in the part of the state west of the Missouri River, where new railroad lines are building up new communities. He will reside at Fort Pierre.

Our Dr. Douglass of Iowa has been accustomed to say the last few years that there were two special desires which he hoped to see fulfilled before his death. One was the establishment of Iowa College on a strong basis of endowment. The other was the deliverance of the Home Missionary Society from debt. The first wish was gratified January 1 last, after a long and successful canvass for $500,000 in which the Doctor had an abundant share. The next day, or the next day but one, he began work in the Joint Campaign on behalf of the Home Missionary Society. Now his second wish has come to fruition. We strongly suspect that it will not be long before he gets his eye on some other unselfish end which he wishes to see reached, and in which he will be generously helpful.

On July 20th the General Secretary will leave for conferences with the home mission executive committees of several western states. During his absence he will visit Colorado, Wyoming, Montana, and North Dakota. On the way home he will attend for about a week the sessions of the Congregational Summer Assembly at Frankfort, Michigan.

We are not sure that our readers find the accounts of the panoramic life at Ellis Island so interesting as they seem to us, but we cannot refrain from printing this extract from the May report of our missionary there:

This month has brought some of the most heart-breaking cases. I mention a few of them.

Twenty-six Bulgarians were suspected of being "contract laborers." Thirteen were deported, every one of whom was victim of some false inducement on the other side. It was difficult to reason with them, because they were sure of innocence and injustice, and just how they had violated the contract labor law could not be explained to them. It is true that the uncertainty of this law has roused the minds of many of our leading men who have tried to have it modified. It is greatly to be hoped that they will succeed, but meanwhile what becomes of the many victims of this violation? It is too miserable for words. Back they go to their wives and children in sorrow and deep humiliation, poorer than ever because they were obliged to sell out all they could to pay their transportation to America, expecting to better their condition in this country they had so long looked forward to, but the bitter disappointment crushed every ambition and future hope.

A recent arrival who had gone to Texas and was well started in work was suddenly called to return because of the dangerous illness of his wife and oldest daughter. The man had heard of the Congregational missionary on Ellis Island who helps the Bulgarians, and he hurriedly appealed to some of his friends to help him pay his transportation only to New York, feeling confident that the missionary would make suggestions and help him out of his sudden trouble. He had not been able to save anything because he was sending regularly for the support of his family in the old country. After all efforts had been made to help this man, we found that through the "Russian Immigrant Home" he could be sent to Russia on one of the Russian steamers free, and from there go to Bulgaria. Some of his Bulgarian friends in New York raised money for him to use from Russia to Bulgaria.

For the first time in its history the Society is this year offering to all its missionaries the privilege of making monthly reports and receiving their salaries monthly. A few prefer to continue the quarterly plan, but more welcome the monthly payment. It increases the office work, but it is amply worth while.

A GOOD FRIDAY AMONG THE PENITENTES

By Rev. Malcolm Dana, Oberlin, Ohio.

IT IS Good Friday among the mountains of northwestern New Mexico. The day is a perfect one in the little adobe village where I am staying,

"Where the warmth of the golden sunshine
all the air with languor fills,
And the clouds cast purple shadows on the
distant, drowsy hills."

It is also sacred holiday among the Mexican inhabitants. Work is almost entirely suspended until Monday after Easter. Men, women, and children linger about their homes clad in holiday attire, or gather in groups upon the streets. This is destined to be a memorable Good Friday and the strangest day of my life. I had thought the flagellantes and their practice of self-flagellation mediæval, belonging to other land and day than this and passing with the bull fulminated against them by Pope Clement. To show that such practices persist in this year of our Lord nineteen hundred and nine, and in Christian America, let me tell it as I saw it.

Across the way, within stone's throw, is a long, low abode building. It has two front windows and a door. Above the door is a bell, and a dozen feet in front of it a large upright cross. The building is the "morada" (holy dwelling), owned by a band of "los hermanos penitentes," or "brothers," as they prefer to be called. The land rises gently to the left of the morada. Up this slope, in a straight line and at intervals of about forty feet, are twelve other crosses. The final one at the summit of the hill is largest of all, and is known at "El Calvario." The crosses mark "the way of blood."

Expectancy is rife in the little village. During Wednesday, Thursday, and Friday of Holy Week, these penitent brothers live wholly within the morada. It is about noon. According to custom, the women have just taken to the door of the morada, for husbands, brothers, or sons, the noonday meal of "panoche." This is a nourishing preparation of wheat allowed to sprout, then dried in the sun, mixed half and half with ordinary flour, and baked over night in a Mexican oven. Together with coffee, this constitutes the only food of those in the morada. Certain ones, probably "enfermeros" (nurses) and "coajutors" (helpers), are bringing in pails of water. This is sure evidence that something is about to happen. To the right and behind the morada rises a drear and rocky hill, vividly suggesting Golgotha. The rocks are soon people with onlookers—children in white, yellow, and lavender, women with babes in arms or toddling beside, men stoically but reverently interested.

The door of the morada has been closed, but now it opens as I, with others, draw near to see. Slowly, at intervals of several feet and in single file, twelve men appear. They are "hermanos disciplinantes" beginning their penance. The "pitero" (fluter) leads them. His flute-like "pito" of rude reed shrills out a weird and wailing note. Bringing up the rear of the penitential procession is the "rezador" (reader or prayer), who in musical but monotonous voice and cadence intones or chants prayers and hymns. These hymns have numberless verses reciting events in the Passion of Christ.

The clothing of these "men of the whip" is scant. A black cloth or bag is drawn over the head and held under the chin. It is thin enough to allow a dim seeing, but prevents the individual from being recognized. Long white drawers or trousers ("calzoncillas") complete the dress. Bodies and feet are bare. Each man carries in one hand a scourge or whip ("azote") made of the split leaves of the

"amole," or soap-weed plant, a species of palm with long, narrow leaves and sharp-pointed ends. One or two appear to have rope scourges into the ends of which cactus is probably bound. With each step these scourges circle through the air, first over one and then the other shoulder. This is the "discipline of penance." The manner of walking is a forward stoop, the bent-over back favoring the full force of the blow as it falls. Several of the penitents seem to totter or tremble at the knees. Legs or ankles are probably tightly bound to add to the discomfort of the way. There is no sparing. The azote blows can be heard at considerable distance. Helpers follow along the way with pails of water, frequently salted. Now and then the scourges are dipped therein to keep them pliant, or a lacerated back is washed down.

The seal of the penitente order, renewed each year, is three horizontal gashes across the back, with three cross gashes up and down. These are cut, not scratched, with the "pedernal," a sharp instrument made of broken glass or sharpened flint. Twice I saw the "picador" (pricker) cut a single cross upon a back voluntarily offered for the purpose.

A grotesque feature of the procession is the use of the "metaca," which is like a policeman's rattle. With it noise is made to cover a cough or any other sound that might lead to recognition of the penitent. Does one faint or fall under his penance, a blanket is thrown hastily over for similar purpose. There is no hurrying. Some pause to kiss each cross in passing. Several go the final third of the way upon their bare knees. The scourges never stop. Forty-five minutes are taken in going to "calvary" and back. The azote blows average eighteen to the minute. Each penitent has scourged himself about eight hundred times as he finishes "the way of blood," and as the procession reënters the morada more than one in it is crimson to the feet.

With a feeling of relief that it is over, I turn from a sight that sickens while it fascinates. But as I cross the main street, at whose lower end stands the village church (Roman Catholic), five other penitentes appear, coming into the village from outside. They are clad like those just seen, save that rosaries hang about their necks, and are come from a village nine miles distant to visit the brethren here. They pause in their march to enter the church and kneel side by side just within the door. Their backs tell the grim story of their long way. Now they come up the street. Their walk is fairly rapid. Three steps, a pause, and the azote goes over the right shoulder. Three more, a pause, and it goes over the left. They pass me to go onward toward "the way of blood." The pace slackens as they reach it and mount toward "calvary," kissing each cross as they pass. When they are half way down the slope on the return, the door of the morada opens once more. Five of the local brethren who have only just finished a forty-five-minute penance, emerge and go to meet the visitors. As they meet and pass, each of the five in turn kisses the feet of the visitors, and the deed is then reciprocated. Then they fall in line, and all ten approach the morada on bare knees. Pitero and rezador take their customary places. Brethren in ordinary dress ("hermanos de luz") gather about and accompany them, all joining in a weird chant. The scourges unceasingly cut the air. The door of the morada closes behind them, and the ceremony is over until about six o'clock in the evening, when eight of the local order escort the visitors two miles out upon their homeward way.

I have told it only as I saw it. Other penances are practiced besides self-flagellation. Leaning against the morada I noticed a huge prostrate cross. This is sometimes carried until the penitent falls beneath. Smaller crosses are bound upon the backs of others standing with arms outstretched. Cac-

ti are embraced with bared breasts or bound upon the back. Men walk on cactus with bare feet, or recline upon beds of it made in carts and drawn over the stony roads. Crucifixions have occurred within the last decade, the victims being not simply bound but nailed to the crosses. (May, 1909, in Mexico.)

All penances are self-imposed except those for infraction of the rules of the order. The latter are imposed by the "hermano mayor" (chief brother), who is head of the local order, and a scourge of fine wire with bent ends is used. This is the "discipline of castigation." Penances differ, and are imposed for specific sins. With the close of Holy Week all sins of the past year are atoned for. Self-flagellation is most likely to occur at Christmas, each Friday of Lent, repeatedly during Holy Week, on Corpus Christi Day, when a member of the order dies or there is a death in the village, and upon visits of brethren from other localities. It is often practiced by women. On nights when the cold is severe and the wind sharp the remark will be heard, "This is a good penitente night." Great secrecy is usually observed, and seldom is it given to one to see in the full light of a perfect day.

How is the penitente and his practices to be suppressed? There is a strong suggestion in a strange contrast before me. A little to one side and parallel with "the way of blood" and "calvary" runs the telephone wire, while in the distance can be seen the smoke of a palatial trans-continental flyer. The partial answer is, more of contact with the modern and its civilization. But an even more powerful influence will be an increasing contact with a modern religion. The penitentes pride themselves upon being orthodox Catholics, allowed the use of the church building for services, using their own ritual. The Church under whose tutelage the flagellantes rose and passed, might do much more to suppress these their descendants. The penitente practices represent the mediæval in the midst of the modern. And the Catholic Church is mediæval. Hope for the future lies in an increasing contact with a modern church which does not believe in atoning penances—so much penance for so much sin.

Fanaticism passes slowly. Effort must be with and for a new generation—the children. I have recently attended annual gatherings of our workers in New Mexico, and visited several of our Congregational schools. The latter have powerfully affected the communities in which they exist. A generation has been trained to know what a school is and to demand a better public school. Home life and social customs have been bettered. Morals have been elevated—alas! among the women more than the men, because of the more than counteracting effect of the saloon. Hands are being educated together with hearts and heads. And yet the most telling force for good is the lives of our workers as they mix familiarly and tactfully with the people. The Christian and the Protestant religion are in daily contrast with their surroundings. They are universally trusted, even among those who dare not confess it. And though not yet largely embraced, the day for a distinctly evangelistic effort is surely being ushered in. There is an increasing hope for a future generation freed from superstitious and degrading practices. More interest and more loyalty to the work and workers of our Congregational Home Missionary Society and Congregational Education Society in New Mexico and wherever these practices exist, will ultimately render impossible such a Good Friday as mine among the penitentes.

In Montana there are more than two thousand school districts in which no regular services of any kind are held, and four-fifths of them are never reached at all by any sort of religious influences.—Rev. Ward Platt in *The Frontier*.

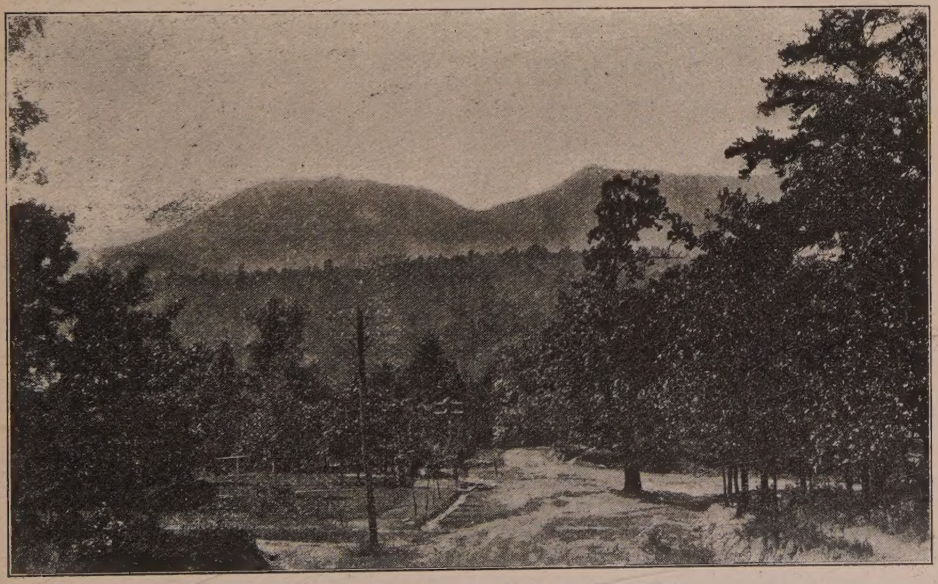
A CHURCH IN THE PINES

By Rev. Edward A. Lathrop, Demorest, Ga.

A CHURCH among the pines, architecturally at home in its environment of woods and hills, is the joy and pride of the little company of believers in Tryon, North Carolina. In a region where houses of worship are without any features to mark them as ecclesiastical, and where the pipe organ is very rare except in the wealthier churches of the largest cities, this church enjoys a pleasant distinction. But the interest of the readers of this magazine is doubtless in the fact that here in the best climate in the eastern half of the United States, in one of the most beautiful spots that nature has provided for her lovers, is a Congregational church where pilgrims of all faiths may find a congenial home.

The town of Tryon is not widely known. Nearly all here have come at the invitation of friends rather than as the result of advertising. Where is the village? On the hills in a valley surrounded and guarded by seven of the Blue Ridge Mountains—White Oak and Tryon, Big Warrior and Little Warrior, Melrose, Rocky Spur, and Hogback—a half circle of mountains two thousand to thirty-three hundred feet in elevation, one thousand to twenty-four hundred feet above the surrounding country. Is it on the map? Yes, in western North Carolina, one mile from the South Carolina line, on the Asheville division of the Southern Railway.

Who says that the climate here is the best in the country? All who live here and all who have remained here two or three months—the winter of 1907-08 excepted. Its elevation, ten to twelve hundred feet, is just right. The character of the soil, the forests, and the distance from the ocean, make the air dry and bracing. In winter it is ten degrees warmer than places only ten miles farther north or west. Summer heat is not as great as is sometimes seen in the northern states, although the number of hot days is much greater here. Nights, however, are nearly always cool.



HOGBACK AND ROCKY SPUR, TRYON, N. C.

Southern people make all this region a summer resort. An interesting feature of this immediate section is what is called the Thermal Belt, a strip of land along the mountain sides in which there is scarcely ever a frost. It freezes, but it is the frost which injures the grapes, figs and other fruits.

The church was organized in 1891 by Rev. A. H. Missildine, home missionary Superintendent of Florida. It has received aid from this Society and from the Church Building Society. A loan from the latter enabled it to build an excellent parsonage in 1906. Although there is no official relation with the American Missionary Association, the location of the church associates it with their mountain work. Saluda Seminary is only nine miles north of Tryon. The elementary school at Lynn is practically in Tryon, for it is only nine miles distant and in the same township. The pupils are, or soon will be, employees of the Hosiery Company, for Lynn is made up entirely of families that have left their mountain homes to find employment in the manufacturing village. The school was organized about 1897 by Mrs. Sarah A. Rand, a veteran worker at Hampton Institute, Blowing Rock, North Carolina, and other places. In 1905 she died and the work suffered until it was taken up by the A. M. A. in 1907.

Our new and beautiful church building was the gift of Mr. Charles Edwin Erskine, who lived only three months after its completion. The last of a series of organ and piano recitals given by Mr. Erskine and an accomplished pianist was for the colored people of the town, who appreciated both the music and the courtesy. The first half of the evening they were entertained. The latter half they sang the old plantation songs, one of which is:

> This world is not my home.
> O sinner-man, come go with me!



PACOTET VALLEY, TRYON, N. C.

Mr. Erskine will be remembered by every citizen, white and colored, for his fine courtesy, and his modest and strong Christian character.

The fact that the colored people



THE CHURCH IN THE PINES.

can be invited thus to a Congregational church and the church not lose caste, speaks for the intelligence and character of the community. On February 12th a Lincoln Day celebration crowded the church to its utmost capacity. The service was under the auspices of the public and private schools. If the pupils regard Washington and Lee as the greatest Americans, they will vote Lincoln an easy third. The recent series of addresses and conferences upon mental, moral, and physical healing, with the resident ministers and physicians as the leading speakers, indicates further the character of the place. These meetings were held in the Lanier Library, erected in memory of Sidney Lanier, who spent his later years in Tryon.

Our church has had unquestioned influence in the town and vicinity. It commands the respect of all for the character of its membership. It furnishes a home for residents and many guests.

SHORT MESSAGES TO HOME MISSIONARIES

By the General Secretary

No. 11.

DEAR BRETHREN:

I frequently hear it said that the minister has a hard life. Those who say it usually have in mind one of two things: Either the small income upon which a minister must live, or else the excessive demands and unjust criticisms to which he is subjected. It is impossible to deny that both these things are very real and very trying. It of course may be urged with perfect truth that such hardships are not peculiar to ministers. Undoubtedly it is wholesome for us to give that fact full recognition. But it will still remain true that the aver-

age minister must face lifelong financial perplexity and the practical certainty that he will be judged sometimes too leniently—usually too harshly. The only cure for these ills —and it is a real and adequate cure— is such a whole-hearted surrender to the service of Christ as shall rob them of their power, and indeed shall in some degree prevent their existence. May God help us all, wherever our lot may be cast, to "count it all joy" to face the hardships which belong to the ministry of the Lord Jesus, and to accept without murmuring those which spring from fault or folly of our own.

But I had in mind especially as I began this letter a form of trial other than the two just mentioned, and less frequently spoken of. I mean the vexation and disappointment and frustration of effort caused by sectarianism. There is a pleasing theory abroad that sectarian zeal is passing away. I am glad there is some basis for the theory. I wish there were more. As you and I well know, one of our hard problems is how to defend ourselves from our friends. Every one of us has worked at one time or another where the overmultiplication of churches and the resultant rivalries made it almost impossible for anybody to do anything. Six poorly supported and disheartened ministers were doing badly what three could have done well. Some of you are working in such conditions right now. There are people who can tell in a single word what you ought to do. Their prescription is "Quit." It is a prescription based on meager knowledge of the case. Sometimes, indeed, one ought to quit. Sometimes the existence of such blind sectarianism constitutes an imperative reason for staying. If all those who believe in catholicity and fraternity retire from the field, it simply serves to increase the influence of those who are petty and narrow. It means the survival of the unfittest. It, therefore, becomes necessary for us very thoughtfully and very courageously to face this problem. We may set it down that for a long time to come certain sects will push into any community where they can get a footing, paying no more attention to the existence of other Christian churches than they would to Buddhist organizations. Some of these bear historic names. Some were born yesterday. But they are all entitled in one degree and another to the name "predatory."

How shall we bear ourselves in the face of their encroachments? First of all, philosophically. These sects did not rise by accident. They sprang out of historic situations. The situations have largely passed away. We must not be surprised if the sects persist for a while and retain the stamp of the necessary narrowness of their earlier days. View them genially. Humor them. Some day they will take themselves less seriously. The next thing to do is to make our own work so strong and comprehensive that our predatory neighbors shall have a hard road to travel. This is particularly necessary for us Congregationalists. We make and can make but little appeal to sectarian feeling. We must win, if we win at all, by the sheer value of our service. We must "produce the goods." We can of course learn from other churches. I have no faith, however, in the value of the effort to incorporate features of their life into our life. Let each denomination labor according to its own genius. But I have great faith that a church which is alive and cordial and helpful and prayerful and evangelical will in the long run have the community with it. The churches with exclusive claims and divisive isms and picturesque peculiarities will come and go. The church which can serve humanity in the spirit of Christ will stay. We must fight it out on that line. Meanwhile we must not ourselves be at fault. If any of you know of places where we are not

showing the spirit of Christian comity, I wish you would write me. If it is a matter in which the Home Missionary Society has any responsibility, I will be glad to look into it and do my best to have things set right.

May you have needful grace to deal patiently and wisely with the unhappy divisions of Christendom.

Faithfully yours,
HUBERT C. HERRING.

SYMMETRICAL BENEVOLENCE

Under the above title, which seems to us to emphasize an important and neglected aspect of Christian giving, Rev. J. W. Lynch, D.D., in a leaflet published by the Home Mission Board of the Southern Baptist Convention, makes some telling points. We can only take space to reproduce a few sentences as a sort of synopsis of Dr. Lynch's ideas.

The pastor is sometimes tempted to lead his people along the lines of least resistance. He permits and even encourages them to go where the pastures are green and the waters still. He forgets his Lord's injunction that the field is the world. It sometimes happens that a single object of benevolence becomes popular and easy in a community. It is adopted and made the pet of the church. It is Joseph. Joseph is given a coat of many colors and becomes the spoiled child of the family. Sometimes Joseph is the Orphanage, sometimes Foreign Missions, sometimes Home Missions, sometimes one thing or another. Joseph is given preëminence. Everybody is expected to throw up his hat and hurrah for Joseph. * * * *

Why, then, should we proclaim and practice the principle of symmetrical benevolence?

First. It honors the whole system of truth. It puts the Kingdom of Christ in true perspective. It gives religion the very broadest significance, as including the activities and expressions of organized Christianity in its relations to everything and every spirit that is worth while.

Second. The practice of symmetrical benevolence develops a well-rounded church and spheres the characters of its members. "Ephraim," says the old prophet Hosea, "is a cake not turned." Some pastors and churches are suspected of being Ephraims. They are done only on one side, and need turning over. The symmetrical church is done on all sides. It faces in all directions. It is enveloped in an atmosphere of sympathy in which any good cause can thrive.

Third. The recognition of this principle tends to promote the spirit of fraternity and coöperation among the representatives of all our Lord's interests, our secretaries and agents. It distributes the Lord's money in accordance with the primitive practice, "unto every man according as he hath need."

Fourth. The general observance of the rule of proportionate service means a simultaneous advance of our Lord's Kingdom along all lines.

We shall never take the world by concentrating our energies in one or more places, saying "Lo, here, and lo there." The Kingdom of Heaven is within us. It starts in the soul and works out. We should try to cultivate universal sympathies, and fall in love with all good causes. Where our treasure is, there will be our heart also. As a rule, men learn to love the things they give their money to; and, in the long run, they are made like the things they love. Symmetrical gifts make symmetrical hearts; and symmetrical hearts make the four-square Heaven of John's rapturous vision.

A SIGNIFICANT CONVENTION

Representatives of twenty-two denominations in Rhode Island recently held a convention in the interest of the federation of Christian forces. In attendance and earnest interest it perhaps represents the high-water mark of such state conventions. A thoroughly wrought report on the religious condition of the state was presented by a committee of which Rev. E. I. Sindh, of Pawtucket, was chairman. Among other things it expressed the judgment that one-fifth the total population of the state, viz., 104,000 persons, are entirely without church life or interest, and that the rural problem presents some deplorable moral, political, and religious conditions. The report closed with the following "Program for United Protestantism":

1. A thorough study of the local field by the local church or churches in coöperation, with a new view to more adequate ministration to its every real need.

2. Definite attempts to combine weak, dependent churches, especially when of kindred basic polity or doctrines, for more effective pastoral services, the needs of the community being greater than local church or denominational interests.

3. Interdenominational coöperation, particularly of kindred denominations, for a larger colportage or circuit ministry.

4. A new standard of ministerial equipment, measured not by the time-honored requirements of the past, but by the demands of this age, with its new social and industrial problems.

5. A sincere and intelligent interest in the welfare of the working man, that he may secure for himself and his family the rights and privileges to which he is justly entitled.

6. Some definite basis of exchange of representatives of ministerial bodies and labor organizations, that each may learn the viewpoints and understand the problems of the other.

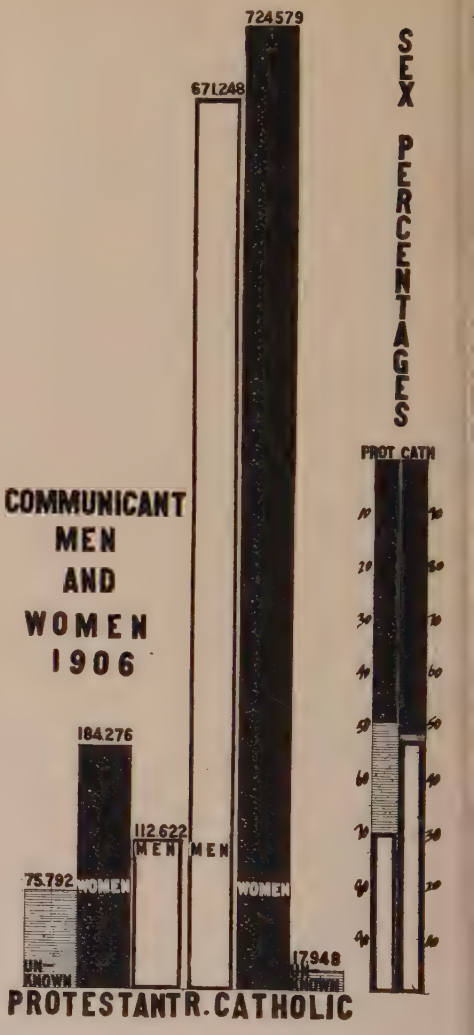
7. Discriminating study of the foreigner, avoiding the injustice of wholesale classification and criticism, and meeting the individual opportunities created by national and racial differences.

8. Open the church doors widely for the foreigner, and welcome his children in your Sunday-schools.

9. Denominational support of foreign churches where demanded, and interdenominational coöperation to meet the larger opportunities.

IS NEW YORK GODLESS?

The accompanying diagrams, for which we are indebted to the Federation of Churches and Christian Organizations of New York City, gives a clear idea of the relative numbers of Protestants and Catholics in Greater New York, and also of the direction in which matters are moving by comparison of the years 1901 and 1906. Many things will suggest themselves to the reader who carefully examines these diagrams, but the net impression, we fear, must be that New York has passed beyond the ability of present religious forces to mould, and offers a challenge which fills with anxiety even the stoutest heart.





FROM BEYOND OUR LINES

[At the request of the editor, a number of secretaries of societies doing home mission work on behalf of other denominations have sent us each a few lines embodying some aspect of our common task just now uppermost in his mind. We suggest a careful reading of these words. They are of course the off-hand utterances of busy men, but are therefore all the more significant since they are thus more certain to contain the thoughts and aims which are habitual with those who have been appointed leaders in the task of bringing our land to Christ.]

From Rev. C. Whitney, General Secretary of the Home Mission Society of the United Brethren in Christ, Dayton, Ohio:

Heathen and semi-heathen have been coming to us from the ends of the earth at the rate of two a minute, therefore our obligations. Christ's words to his disciples when facing the hungry multitude are equally binding on us—"Give ye them to eat." America is our Jerusalem to begin at; we may realize a second Pentecost when we become willing to give the Gospel to these assembled nations and through them to the uttermost parts of the earth.



From Rev. H. L. Morehouse, D.D., LL.D., Corresponding Secretary, American Baptist Home Mission Society, New York:

For years, everywhere in our home mission enterprises, we have been trying to make one dollar do the work of two; we have pinched and scrimped and groaned and wept because of utterly inadequate resources; our societies are burdened with debts, incurred in trying to do the most important things pressing upon us; and all this, while in a week, at an Automobile Show, exhibitors take orders amounting to about seven million dollars. New York City spends $165,000,000 for the Ashokan reservoir and a better water supply, and millions more for its high pressure water system to put out fires; but where are the Christian resources for conveying a more abundant supply of the water of life to perishing millions, and how shall we combine for higher pressure in checking the devouring fires of evil in our cities? When and how, in the face of our opportunities, our perils, and our responsibilities, will Christian patriotism worthily come to the help of the Lord against the mighty?



From Rev. Robert Forbes, D.D., Corresponding Secretary, Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pennsylvania:

Foreign missions are important. "Go ye into all the world." A million foreigners per year come to our shores. Providence thus aids foreign missions. The evangelization of the foreigner in America demands our best thought. Success among foreign-speaking people under the flag means success ultimately in distant lands. The native born Americans must not be overlooked. If there were no foreign-speaking people here we would have a task of great magnitude. The great Protestant denominations must observe a spirit of comity, not only in meetings of the Home Missions Council, but in the field. Protestantism must present a united front.



From Rev. S. L. Morris, D.D., Secretary of the Assembly's Home Missions, Presbyterian Church in the United States, Atlanta, Georgia:

America is essential to world-wide evangelization. The United States contains at the lowest estimate sixty-five millions not in any Evangelical church, being nearly half the population of Africa, and will contain by the close of this century more people than any continent of earth except Asia. It is more important, humanly speaking, to win these than any equal number on the globe, because of their influence on the human family, and especially on the vast populations to occupy this continent. What shall it profit the Kingdom of Christ to gain other nations and lose America?



From Rev. William J. Wright, Corresponding Secretary, American Christian Missionary Society, Cincinnati, Ohio:

America thoroughly Christian in order to a believing world, and these made possible by a united church! Outside our evangelical church are 65,000,000 people, while natural increase and immigration daily swell the number. City life destroys church life: the city tends toward godlessness; the church is slowly losing there. "The Failure of Protestantism in New York" and other great cities is real. Romanism also fails —much of her strength is nominal. The country church, too, is dying. The "house divided against itself" is threatened with destruction. Oh for a united church in order to the salvation of America and the healing of the world!



From Rev. E. P. Cowan D.D., Corresponding Secretary, Board of Missions for Freedmen of the Presbyterian Church in the United States of America, Pittsburg, Pennsylvania:

In the work of educating and evangelizing the colored people of the South we believe we are making a distinct contri-

bution toward the ultimate proper solution of a great and complex problem—a problem that has twice reached up and touched and changed the constitution of the United States, and is closely interwoven with almost everything that affects the life and prosperity, and possibly the perpetuity of our nation. And while our work does not concern itself specifically with any one of these different phases of this mighty problem, yet every one of them may be brought nearer to its true solution by the kind of work we are trying to do.

From Rev. C. L Thompson, D.D., Secretary Board of Home Missions of the Presbyterian Church in the United States of America, New York:

The most eminent duty of the Church is to convert into a fact the old century's dream of a Christian republic. The outlines of that dream lie fair and entrancing from Key West to Puget Sound. This new age must translate it into national virtue, into communities ordered after the pattern of the Ten Commandments and the Seven Beatitudes. This is the coming work of home missions.

UNDER MANY BONDS

By Rev. A. W. Vernon, D.D., Brookline, Mass.

[At the request of the editor, Dr. Vernon consents to the publication of the following extract from an address recently delivered in the interests of the Together Campaign.]

IT is important for Christians to remember that the church is fundamentally a missionary organization. The purpose of its formation was not to keep up a public worship of God. At the beginning the members of the church did not regard it as their function to organize such worship; they worshipped God with others who were not Christians at all. The Christian church was founded for the purpose of witnessing for Jesus Christ and of imparting to the world the joyful triumphant spirit which He had given them. It is therefore only natural that the most primitive church regulations which have come down to us concern themselves not with the form of Christian worship or with articles of a Christian creed, but with the duties of Christian missionaries. In belonging to the Christian church we stand committed to the missionary enterprise. That is its primary object. For that its machinery and officers exist.

And more, its Gospel is missionary. The Gospel may be formulated in many different ways, but every way is a missionary way. If we say the Gospel is that "God so loved the world that He gave His only begotten Son," then we dare to exalt the missionary impulse to be the commanding impulse of God Himself. If we say that it is "to love God with all our hearts, and our neighbors as ourselves," and if we construe neighborliness in the light of the parable of the Good Samaritan, certainly a full half of the Gospel is the missionary enterprise. If we say that the Gospel is "the Fatherhood of God and the Brotherhood of Man," and if we are in favor of the Gospel, then certainly it becomes our duty to make the Brotherhood as actual as the Fatherhood, and making the Brotherhood of Man actual is missions. If we say that the Gospel consists in that faithful saying, "Christ Jesus came into the world to save sinners," then it behooves us to make the connection between Jesus and sinners, and making the connection between Jesus and sinners is missions. If we say that the Gospel is the revelation of the infinite worth of the human soul, then we must reverently serve every human soul, and we must bring to them the image of Him who has manifested the infinite capacity of the human soul. And this reverent service and this exaltation of Jesus is

missions. To believe the Gospel means to make one's life a mission, to be one's self a missionary.

And more, as the Gospel is only an attempt to house the Spirit of Jesus in human speech, we have a missionary Master. Whether you conceive Him as consciously issuing from the throne of God for the conquest of earth, or whether you remember Him as saying, "Let us go elsewhere into the next towns that I may preach there also; for the Son of man is come not to be ministered unto but to minister," you are following a missionary as Lord and acknowledging the primacy of the missionary impulse in human character.

And still further, not only is the Church missionary in its origin, missionary in its Gospel, missionary in its ideal, but it is missionary in its spirit. The Gospel was never ready for its triumphant proclamation until its first Herald had died upon the cross at Calvary. And certainly unless a man have the spirit of Christ, he is none of His. And a man has not the spirit of Christ until he deliberately sacrifices his earthly possessions and his earthly comfort in order that the world may share his heavenly possessions and his communion with God. The Gospel, the Church, the Christ, the Cross, are all of them missionary emblems. The peace of God which passeth understanding is the deposit in our souls, first of the missionary activity of others, and later of our own.

CIRCUIT RIDING BY MOTOR BOAT

[Editor's Note.—Our readers will recall a recent article in this magazine describing the plan of carrying on general missionary and evangelistic work along the numerous streams of Florida with a power boat as the means of locomotion. Anyone familiar with the configuration of that state will realize how much more effectively one can reach small places by that method than by rail or wagon. The following account gives the "log" of Evangel No. 1 for her first trip out of port, as recorded by her captain, Rev. Neil McQuarrie.]

"EVANGEL NO. 1," the first boat of the "Florida Navy," started out on her mission Saturday morning, January 23, 1909. She was built in a home of battle ships, Key West, and from this point we started with flying colors—the American flag aft, while our ensign, marked with a red cross in the upper left-hand corner, was placed in front of all. The little ship seemed to be proud of her colors and glad to speed on her mission. The ten-horse-power Palmer engine whispered softly, as it rapidly turned the propeller, "The battle is ours, the battle is ours"; and as I looked at the bright red cross planted upon a white background on our ensign, it seemed to say, "By this sign we conquer."

The day was fair, the sea calm, and the engine was on her good behavior. A stop was made each time for breakfast and dinner, and to rest our new machine. Just before sundown we landed at West Summerland Key, at one of Flagler's construction camps. The men in charge were very courteous and kind, and they readily assented to our request to hold a religious service on Sunday morning. On Saturday night we visited the laboring men, distributing religious reading matter, papers, and magazines, for which many of them clamored, so eager were they to get something to read to while away their lonely Sabbath hours. The officer in charge had a room set in order for our service on Sunday, and a meeting was announced for 9:30 o'clock. Early in the morning a Christian young man came to our boat and said he had a "baby organ" that we could use. The

offer was accepted, and Dr. Roberts, who is the singing evangelist, used the organ with good effect. Since then a friend has made us a present of a new organ.

It was not hard to get the ears and eyes of these men while I tried to tell them the story of the love of the Saviour who died for us because He loved us. The meeting was closed with an appropriate solo, followed by an appeal. Many asked us to remember them and their loved ones in prayer, and we have not forgotten their request. Three months later we again visited this camp, and had three times the number of men present, with grand results.

Pushing out from West Summerland Key at 11 o'clock, and arriving at Pigeon Key at 12:40, we found another large group of men at the railroad camps, glad to welcome us. At 2:30 a meeting was held in a wing of one of the dining rooms. We had lots of singing, and this drew a large number of men, with the same results as in our morning meeting except that a larger number requested prayers. They invited us to eat supper with them, but much to our regret we had to decline, for we had another camp to make that afternoon. Off from land again at 4:15 for Key Vaca, where a little town called Marathon has just sprung up. Near sundown we caught sight of our destination, and then when we were within half a mile, without any warning the engine stopped and refused to go any further. There was no such thing as reasoning with her. Darkness was fast approaching, and something must be done quickly to accomplish our purpose. Marathon must be taken that night, so we decided to lower our guns and ammunition—our Bibles and hymnbooks—into the skiff, and off we pulled through the darkness, resisted only by head wind and tide. But the oars did not refuse to do their part, and in about twenty minutes we found ourselves strangers in a strange village. Soon we met a Christian brother who secured the parlors in the new hotel run by a Roman Catholic, for religious service. After introducing us to some friends, he hurried out into the dark —for "the King's business needed haste"—to invite the neighbors to the Gospel meeting. He soon returned with about thirty men and women. The old familiar Gospel songs were sung with a relish. The response to the preaching of the Word was prompt, and after the closing solo fourteen raised their hands asking to be remembered in prayer. A freewill offering was taken, amounting to nearly seven dollars, to help meet Evangel's running expenses. They said this was the first Gospel service ever held in Marathon.

They insisted on our returning soon again. Three months later we held another service with as large an attendance. They now have a little Sunday-school, but how much they need a regular service, and how we wish we could visit them oftener. But we cannot, as our field is nearly six hundred miles long, and it takes months to make the trip.

On Monday we resumed our journey up the line. A number of other camps were visited, but no services held, because the majority of the men were unable to understand the English language, but we did what we could for them and moved on. On Wednesday afternoon Cocoanut Grove was in sight, and at 3:30 we were in full possession of the town—that is to say, the Congregational church was secured for the night meeting and notices put out for the same. The attendance was good, and the interest aroused was enough to secure us an invitation for a series of meetings at a later date. We returned three months later and held a week of very profitable meetings, with an offering of fifty dollars to apply on the Evangel debt. The little church, though somewhat discouraged when

we first visited her, had since called Rev. Benjamin Stock, of Atlanta, Georgia, as pastor, and I learn that pastor and people are doing great things for the Master.

On Thursday, January 28, we left Cocoanut Grove, and stopped at Miami for a few hours to get supplies, then we continued our journey up the Biscayne Bay into the canals and rivers, not stopping until we reached West Palm Beach, where we received a very cordial welcome from Rev. and Mrs. Waldo. We did not stop for a service here, but on our return spent a very delightful Sabbath as the guests of Mr. Lockwood, proprietor of the Holland House. On Monday morning a delicious lunch was put up for us to take on our journey homeward. More than that, the church and her friends gave us fifty dollars to apply on the Evangel debt. You may believe our hearts were overjoyed and that we had great reason to hold a little praise service that morning before leaving the dock.

But let us get back to the trip northward. As I have already said, we did not stop for a service at West Palm Beach on our first visit. At 2:30 we set out to face a head wind on beautiful Lake Worth, and by dark we found ourselves anchored in the canal near Jupiter Lighthouse, on one of the coldest nights in January. It had been very rough on the lake, so that the water washed the decks of the boat. They being new and not thoroughly waterproof we discovered that all of our bedding in the lockers was soaking wet. We had no sleep that night, and we had no way of heating the boat, so the best we could do was to shiver the night through, not stopping until ten o'clock next morning. The church at Eden was expecting Evangel and her crew on Saturday night so as to be on hand for Sunday service, so we felt obliged to push on. At 2:45 we threw out anchor in the Indian River in front of the little Congregational church at Eden, having traveled 275 miles, counting the crooks and windings of the inside route. Indian River looked angry that day, for the wind was disturbing her peace, and she seemed bent on wetting our new clothes as we pulled for shore in the skiff, but we soon found ourselves by a warm fire and later at the table in the home of Mr. and Mrs. Robinson. No services could be held, for there was no way of heating the church building, and the cold was unusual.

Monday was still cold and blustery, and no meeting could be held. At 5:30 we bade good-bye to Mr. George Gibson, of Key West. He had been our faithful engineer and pilot, for we were "greenhorns" at the business, and needed the instruction that this young man could give us. Since then we do all there is to be done on the "craft," and we have been promoted rapidly. One gets "up" very quickly in the Florida navy. For instance, I was introduced by one of our pastors to his congregation as "Captain McQuarrie"; then a little later by another pastor as "Commodore." As I went on another pastor introduced me as "Rear Admiral." So you see it is a great thing to be in the line of promotion in this navy.

Eden church was without a shepherd, together with a number of small fields that go to make up a group that can be cared for by one pastor. For more than three weeks we labored in these fields, visiting, teaching the Word, and preaching and singing the Gospel. The four preaching stations are now organized into one, and they have called Rev. George Marsh as their pastor. He began work the first of May. He is now in the North, but is to return September first.

The churches and friends all along the East Coast have cheerfully given, and many have sacrificed in giving. We shall never forget the kindness and hospitality of the people all along our journey. When cold, wet, tired, homesick, and sometimes almost dis-

couraged, some good friend would cheer us by a kind word or a kind deed, bringing peace, comfort, and encouragement, just when most needed.

BY-PRODUCTS OF THE JOINT CAMPAIGN

A la carte dining cars promote abstemiousness.

Denominational loyalty is a real and growing thing among us.

Christian people are much alike everywhere, and mighty attractive.

Dr. Grenfell is a useful and beautiful servant of Christ, and not without skill in keeping his work before the people.

Here and there a brother is under the delusion that mission secretaries are not sensitive.

Old New England is still the stronghold of Congregationalism. God bless her!

Secretaries' speeches these days are interchangeable.

The people who made the addresses during the Campaign talked a good deal of money out of themselves.

The first $5,000 gift came from the Atlantic shore, the second from the Pacific shore.

Now for a long pull to keep out of debt AND to keep the work going.

One of our honored pastors wrote a letter beginning: "If the churches mean to take this Campaign seriously," etc. They do.

Then said they among the nations, the Lord hath done great things for them.—Ps. 126:2.

A Young Men's Christian Association may be defined as a splendid Christian institution which has just built or is about to build in every community.

The Lord hath done great things for us, whereof we are glad.—Ps. 126:3.

Everywhere it is agreed that the Apportionment Plan is our hope for the future.

Five thousand missionaries in many lands are giving thanks for this fresh proof of interest in missions.

The Campaign suggests that the denomination possesses missionary resiliency.

"For a web begun, God sends thread."

MORMON PROPAGANDA

Secretary John D. Nutting, of the Utah Gospel Mission, quotes the following statistics from a Mormon paper. They are certainly indicative of an extraordinary zeal. But alas, it is a zeal enlisted on behalf of a system partly trash, partly imposture, and altogether a tool for the use of a clever hierarchy. History has proven that no form of humbug lives long or spreads widely except as it becomes the personal interest of a hierarchy to perpetuate it. It also proves that the one effective cure for darkness is the diffusion of light. The line of attack against Mormonism is therefore threefold. First—Vigilance on the part of the government to prevent immoral practices and the oppression of the people by their leaders. Second—The spread of democratic principles by all possible agencies in order to break down reverence for the hierarchy. Third—Lastly and chiefly, the pressing home upon all hearts of the truths of the Gospel of Christ, by which alone men are made free.

FIGURES OF THE MORMON EUROPEAN MISSION.

There have been shipped during the year through the Liverpool office, 1297 persons, including elders returning and infants. There has been a marked increase of the work performed over that of the previous year. During 1908 nearly five and one-half million tracts and more than one hundred and sixty thousand books have been distributed, and there have been a little over twelve hundred baptisms.

EASTERN STATES MISSION (East of Ohio).

"Elders," 88; Books of Mormon sold (figures not given); other books, 17,552; tracts, 185,087; calls made, 151,484; meetings held, 3,706; converts baptized, 128.

NORTHERN ILLINOIS (MORMON) CONFERENCE.

We have distributed 2,540 Books of Mormon [at 50 cents each, bringing in $1,270], 145 other standard works, 9,932 smaller books, 133,385 tracts, 8,073 Liahonas, 426 Liahona subscriptions [$1 each]. Visited 55,800 families, 8,122 families revisted, * * * 67,522 gospel conversations, 887 hall meetings held, 837 cottage meetings, 598 open-air meetings, 118 priesthood meetings, 38 fast meetings, 17 children blessed, and 33 baptisms. * * * In the city of Chicago we have been very successful in getting the Book of Mormon catalogued in several of the largest mail-order houses of this city, through which we are receiving at the present time good return for our labors, and we look forward to see the time come when the Book of Mormon will become as common in the homes of the people as the Bible is to-day.

SOUTHERN STATES MISSION (Ohio and South, East of Mississippi River).

"Elders," 265; Books of Mormon sold, 3,216; other doctrinal books, 29,043; tracts, 333,483; calls made, 176,146; meetings held, 15,301; converts baptized, 840; children blessed, 627.

CENTRAL STATES MISSION (Missouri, Kansas, and Southward).

"Elders," 175; calls made, 255,790. (Other figures lacking.)

NORTHERN STATES MISSION (Indiana, Illinois, Iowa, and North; Headquarters at Chicago.)

Books of Mormon sold, 15,501; other doctrinal books, 57,505; tracts, 613,364. (Other items lacking.)

WESTERN STATES MISSION (Headquarters at Denver.)

"Elders," 65; Books of Mormon sold, 6,000; other doctrinal books, 25,000. (Other items lacking.)

Love of God and love of country are the two noblest passions in a human heart; and these two unite in home missions. A man without a country is an exile in the world, and a man without God is an orphan in eternity.—Henry Van Dyke.

THE TREASURY

Comparative Statement for the First Three Months of the Fiscal Year, 1908 and 1909

By the Associate Secretary

	Legacies.	Contributions.	Interest.	Total.
1908	$ 9,355.18	$28,857.76	$4,374.58	$42,587.52
1909	24,499.71	30,525.06	3,796.69	58,821.46
Increase	$15,144.53	$1,667.30		$16,233.94
Decrease			$577.89	

We wish to thank our friends, who by their gifts have made possible the above showing. If during the next two months the same sympathetic and practical interest is manifested, we shall be very happy indeed. We hope our friends will not let their gifts to the Joint Campaign Fund, which is now a reality, interfere with their regular gifts to our work. We are sure this will not be done, but rather the contrary, for with the debts paid we can get a wider vision for extending the Kingdom.

THE annual meeting of the Congregational Home Missionary Society will be held in the First Congregational Church of Elgin, Ill., October 6-8.

This early date is chosen so that those in attendance may, if they desire, go on the following week to the meeting of the American Board and the Congregational Brotherhood at Minneapolis. It is hoped that this will appeal especially to those from the East and the far West. Most of the State Secretaries and Superintendents will be present. The program will therefore be especially rich in presentation of the work now in hand in the various parts of our wide field. The Federation of Women's Organizations will meet at the same time and place.

WOMAN'S DEPARTMENT

Modern Samaritans

A FOURTH of July seldom passes without the stirrings of a lingering regret and a wish that we, too, might have lived in the days when a new nation was being born and the cause of Freedom needed to be championed by enthusiasm, labor, and sacrifice. But a closer study reveals the fact that the light never was absolutely unclouded; that doubts, regrets, conflicting advice—yes, avarice, self-seeking, and often open antagonism, again and again blocked progress, and success was really the triumph of a small majority, not a unanimous victory.

It is easy to see the heroes and heroines of the past as we read with amusement any little extracts from private letters or journals that portray their human failings, and think with contempt of the neighbors who were not large enough in vision and soul to see the true worth of the life that was being lived in their midst. We are eager to ferret out the ancestor who sacrificed for his country, but are we so eager to ally our gifts and friendship with the life which by its silent example more than by eloquence is leading us into paths of sacrifice and self-surrender for this generation?

On all sides we catch thrilling accounts of the immigration tide pouring its thousands upon American shores. Occasionally we study statistics. We explain our filled prisons, progress in crime, crowded city sections, by a shrug of the shoulders and the word "foreigners." If God's hand was in the past, it must also be in this present chapter; and the book is open to all who care to read, not history of former years, but history in the making, for America is to-day struggling with her new frontier, the frontier which has for its corner stones industry and science. The skilled labor is beckoning to the unskilled labor of the world and new communities are seething with life. In the congested quarters where mills and mines furnish work for brawn and muscle, the good Samaritan is often at work, sometimes at a church, sometimes at a settlement house, sometimes as only a lonely worker.

Some of us feel that many a Jericho to-day is suffering for the good Sa-

maritan, and it may be part of God's plan that he should be sent by the many and not by the few.

Let us look at one of America's modern Jerichos, and the good Samaritans at work. It is the Sunday nearest the longest day of the year in the month of June, 1909. It is morning service at Braddock, the congregation is composed principally of women—most of the men are working, as every other Sabbath they are claimed by the mills or their names are crossed off the payrolls for good. The pastor is an Oberlin student, who came to this country for work a few years ago. Life had always seemed a hopeless tangle until he met the fifth chapter of Matthew. A thorough study of that doctrine clarified all doubts and he decided on his life's course. It has not been easy physically or mentally, but a strong character is being developed. Incidenally he speaks five languages. The primary department is in the hands of one of Dr. Schauffler's graduates, and the lesson is on the use of the tongue. One little girl volunteers the information that she uses hers "to spit, swear, and sing." Before the hour ends a mite of humanity aged three and a half sings a Christmas song in Slovak, recites an Easter piece in Bohemian, and a Children's Day poem in English. Somehow there is a feeling that if more little feet crossed the threshold of a Christian Sunday-school there would be less profanity and crime in the streets.

A restaurant dinner and a car ride through the smoke and cinders of the mill district and through the congested regions where the car track is laid so near to the doors and windows that home life presents a moving picture scene. Family quarrels and neighborly fights seem the regular program. There is the ever recurring scene of eight or ten men sitting around a table, bottles being passed constantly, a woman sewing, children called from their play to run errands, the policeman quietly spotting this house and then that, gauging from the tenor of the noise where his services are likely to be required. Occasionally there is a different home —children neat; house in order; no scolding, quarreling, or drinking; and the quiet voice of your missionary whispers, "One of our families lives here." Perhaps you have read the phrase, "Sweet peace, the gift of God's love." Now you see it illustrated. At a certain corner the car stops, and the pastor who graduated from Oberlin and has built up quietly and persistently a little congregation, gets aboard. He is accompanied by twenty-two of the young people of his church, and their plan this hot Sunday afternoon is to hold a street meeting. He tells the young men that "all who are willing to witness for Christ must stand with hats off." It is very hard for some who have only recently begun to journey on the Christian road. There in a square where five streets merge, with freight trains rolling only a block away on one side, combination freight and passenger trains a block in the opposite direction, and the brilliant signs of seventeen different saloons furnishing the wall decorations, service is held. The pastor's daughter presides at the organ, and is soon surrounded by children. One group of 125 men stay through the whole service. There is good singing, and the Gospel that afternoon is preached in four different languages to over 250 people. At first some of Mr. Gavlik's boys lose themselves in the crowd, but gradually, one at a time, come forward with "hats off" to join in the singing.

Once there is a slight commotion. A strong woman of the Amazon type is seen running down the street, feet flying, arms swinging. She picks up a small child and carries her off bodily. In an incredibly short time the child reappears, robed in a blue silk gown, her hair stretched into six wet curls and crowned with an enormous ribbon

bow, her feet shod with white shoes and stockings. The mother somehow senses the situation sufficiently to wish to do honor to the occasion.

Another hurried car ride to another point, and supper in a small, two-roomed tenement, where a young couple from Virginia have begun a home. The husband, a barber, not yet located but with a faith and courage that would put many to shame, is our host. Early marriages—brides of fifteen, grooms of eighteen—constitute one of the curses of this region, so your representative encourages girls going out to service, in order to become better housekeepers and homemakers. This Sunday evening meal is their reunion, and many a girl is guided into the right path because those in charge "slumbereth not nor sleepeth" on the Sabbath Day. At evening service the chapel is filled —not one empty chair. One longs for a magic pen to introduce the large family of Congregationalists to these new members who are being plucked like burning brands from the fiery furnace — an environment teeming with sin and temptation from which we have always been sheltered—and who are being shown the better way —to step out in faith and become one of "our families."

Home Missionary Appointments

June, 1909.

Anderson, H. E., Genl. Miss. in Eastern Washington.
Atcheson, W. H., Plains, Mont.
Barber, J. I., Central and Eclectic, Ala.
Barbour, Thomas W., Field Supt., No. Minn.
Blackbourn, C. G., Chatteroy and Milan, Wash.
Bliss, Francis C., Benedict and Sawyer, No. Dak.
Bradley, Chas. W., Red Level, Ala.
Burhans, Paul C., Glendive, Mont.
Burkett, C. E., Clio, Goshen and Henderson, Ala.
Butler, Jesse C., Tallassee, Ala.
Case, Bert F., Richmond Beach, Wash.
Davis, Geo. W., Tolt, Wash.
Davis, Travis, Wilsonville, Ga.
Davisson, W. F., Woburn, No. Dak.
Dickey, John G., Marmarth, No. Dak.
Drisko, Raymond C., Herndon, Va.
Eaves, Geo., Birmingham, Ala.
Evans, Ella A., Clayton, Wash.
Foss, Christian, Orange, N. J.
Fowler, Olin L., Tacoma, Wash.
Gibbs, W. Thurston, Westlake, Idaho.
Gibson, N. H., Florala, Ala.
Graham, Wm. H., Powersville, Ga.
Groves, Saml. B., Thorsby, Ala.
Harris, Thomas B., Ft. Valley and Myrtle, Ga.
Hawkinson, Gunnard S., Little Falls, Minn.
Healey, Franklin D., Lopez Island, Wash.
Healey, Sullivan S., Tacoma, Wash.
Hemenway, Frank W., Anderson, Ind.
Hendley, Harry B., Tacoma, Wash.
Henry, James A., Seattle, Wash.
Herbert, Joseph, Mountbourne, McMurray, and Clear Lake, Wash.
Hernandez, S. L., Los Ranchos de Atrisco, New Mex.
Hill, Walter J., Lamro and Wynona, So. Dak.
Hindley, Geo., Helena, Mont.
Horne, Gideon, Lifsey, Ga.
Humphreys, Z. S., Fruitvale, Tex.
Hudson, James D., Beach, Wash.
Hunt, Hubert E., Doty, Wash.
James, Benj., Arnot, Penn.
Lamonds, Alex., Genl. Miss., No. Car.
Jones, John L., Clackamas, Ore.
Kelly, Edward L., Overly, No. Dak.
King, Christopher C., Tucker, Stone Mountain, Lawrenceville and Conyers, Ga.
Kirker, James K., Dogden and Ruso, No. Dak.
Koch, Oscar F., Chandlers Valley, Penn.
Lamonds, Alex., Genl. Miss., N. C.
Larsen, S. C., Blooming Prairie, Minn.
Lyle, Andrew J., Alpharetta and Hoschton, Ga.
McKay, Chas. G., Ashland, Goldville, and Goodwater, Ala.
McKay, R. A., Center, Ga., and Stroud, Ala.
McQuarrie, Neil, Stuart, Fla.
Meyer, W. H., Portland, Ore.
Miller, Henry G., Cathlamet, Wash.
Mirick, E. A., McIntosh and Mentor, Minn.
More, Edwin, Lakeview, Wash.
Nellor, Chas. H., Malden, Wash.
Newton, H. E., Lindale, Ga.
Nicholls, Richard D., Lowell, Wash.
Olinger, William G., Roy, Wash.
Olsen, Severt, Sterling, Mayflower, and Moffitt, No. Dak.
Pederson, Lars C., Cherry Grove, Penn.
Preikszas, David, Alexander, Kan.
Price, Milton G., Junction City, Ga.
Reese, John B., Ft. Pierre, So. Dak.
Reid, David H., State Evangelist, Wash.
Rice, Guy H., Newport, Wash.
Robinson, Joseph H., Columbus, Ga.
Rood, Francis D., Tryon, N. C.
Rowe, Mrs. M. E., Oklahoma City, Okla.
Sherrill, Alvan F., D.D., Lovejoy Station, Ga.
Sinnett, Charles N., Redstone and Glenview, So. Dak.
Smith, Green N., Baxley, Ga.
Smith, S. H., Winona, Minn.
Smith, Wm. R., New Site, Ala.
Spillers, Ashbel P., Ft. Valley, Ga.
Stover, Wm. B., Vaughan and Allyn, Wash.
Tate, Joseph G., White Salmon, Wash.
Thrasher, W. J., Haleyville, Ala.
Tillman, Wm. H., Atlanta, Ga.
Utterwick, Henry, Rutherford, N. J.
Vaucura, V., Gary, Ind.
Williams, B. A., Knoxville, Tenn.
Williams, Stephen, Marysville, Wash.
Windross, T. B., Roundup, Mont.
Winslow, D. E., Granville, No. Dak.
Wright, Turner, Sycamore, Ala.

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COMMUNICATIONS

Relating to the work of the Association may be addressed to the Corresponding Secretaries; letters for the Editor, at the New York Office; letters relating to the finances, to the Treasurer; letters relating to woman's work, to the Secretary of the Woman's Bureau.

DONATIONS AND SUBSCRIPTIONS

in drafts, checks, registered letters, postoffice orders, may be sent to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York; or, when more convenient, to either of the Branch Offices, 615 Congregational House, Boston, Mass., or 153 La Salle Street, Chicago, Ill. A payment of thirty dollars constitutes a life member.

"Christ's cup comes back to earth, when two or three,
Clasping the world's great sorrow to their hearts,
Agree to bear it! When desire to help
Rises to passion, and the woeful crowd
Of earth's distracted wanderers are seen
To be our angel-brothers before God,
Then down the heavenly stair the Grail descends,
Borne by the blessed hands the nails once pierced.
'Brothers!' he saith, 'let us redeem the world,
Lighten its heavy load, its bitter cross,
By taking all the burden on ourselves!
Henceforth no soul in earth or hell shall say
That no man cares for it, for we will care!"

ANNUAL MEETING

THE SIXTY-THIRD ANNUAL MEETING OF THE AMERICAN MISSIONARY ASSOCIATION gathers at Burlington, Vermont, October 19th and continues through the 21st.

Preacher

Rev. S. H. Woodrow, D. D., of Washington, D. C., preaches the annual sermon on Tuesday evening, October 19th. Communion service will follow the sermon.

Problems

The probelms of Christian patriotism in the settlement of which the American Missionary Association is busy from year to year will be discussed by experts from many fields. A large representation from among those who are on the firing line of the active missionary efforts will be presented. Clergymen and laymen of national and international prominence will be present and add greatly to the value of the gathering.

Program

The program is varied and comprehensive. The mission field of the Association has been so greatly increased in the past few years that the variety and interest of the annual meetings have never been wanting. The southern problem will be discussed by able and well-informed speakers.

The unique and interesting work among the Island Territories already under our flag and a part of the work of the American Missionary Association, will be presented.

Committees

The churches of Burlington present a cordial invitation to delegates elected to attend this meeting and this beautiful Vermont city will present special attractions. Committees are being organized in Burlington and the names of the chairmen will be published later.

Any correspondence directed to MR. W. J. VAN PATTEN, 386 PEARL, BUR-

LINGTON, VT., will receive prompt attention.

Delegates

Every contributing church, local association and state conference is entitled to be represented at the annual meeting of the A. M. A. in the person of two elected delegates and the pastor of each local church. This presents genuine Congregationalism, the association being administered by the representatives of the churches. Each church and association is urged to elect its delegates in time that they may be reported for entertainment.

THE TOGETHER CAMPAIGN

THE FIRST VICTORY

C. J. R.

THE plan of the Together Campaign involved two distinct elements. First, the publicity element; and second, the financial element.

In two hundred and fifty centers representing many hundred of our churches through delegates duly elected, were held meetings of the Co-operative Campaign.

The rounding up of the $300,000.00 necessary to make good the pledges by the first of July is as we write an accomplished fact and will be known to the churches long before this magazine is published. It has been a stupendous and protracted effort. The pastors and membership of our churches in large numbers, the Executive Committees and officers of our various societies, have joined with enthusiastic interest and devotion in bringing about this most important result. We to-day can sing the paean of victory and rejoice that Congregationalism is a denomination recognizing the large interests of the Kingdom of God and also its own responsibility as a denomination to unite in large things for the progress of that Kingdom.

What is to be done now? Of course, we are to press forward for the $500,000.00 in reference to the gathering of which no time limit was fixed. We surely ought to have it by the first of January, 1910.

So far in this effort the societies only which had debts were especially benefited by the outcome, The way is open to press for the full amount at first determined upon, namely, $500,000.00, that living money may be secured to reinforce the living work of all these important organizations.

FINANCIAL

We heartily rejoice and give thanks for the success of the Joint Missionary Campaign resulting in pledges of over three hundred and twenty-five thousand dollars as we go to press.

All pledges in excess of the amount

of the debts of the Societies and the expenses of the campaign are to be divided between the seven National Societies according to the Apportionment plan. Pledges are still coming in. Let us hope that the sum of five hundred thousand dollars will be the result of the joint campaign in behalf of the work of the Missionary Societies.

It is gratifying to report that the donations to the Association for the nine months to June 30th have been $144,968.64, an increase of $13,501.11 over the same period last year—the year of the panic. Gratifying as these receipts from donations have been, the apportionment to the Association by the Advisory Committee for these nine months was $187,500.00, or about $42,500.00 more than has been received to June 30th.

We earnestly hope that the increase in pledges over the $300,000.00 and the increase in contributions from churches, Sunday-schools and other organizations and from individuals during the months of July, August and September, will secure to the Association the $250,000.00 apportioned to it and close the fiscal year free from any obligations or embarrassments.

We call attention to the following analysis of donations for the month of June and for the nine months, showing the channels through which the donations reach our treasury and the comparison with the donations for the same period of the preceding year.

DONATIONS—JUNE

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL
1907-08....	$4,724.33	$455.61	$2,300.36	$153.00	$311.75	$7,945 05	$4,474.03	$12,419 08
1908-09....	5,422.34	495.06	1,891.49		213.38	8,022.27	4,901 63	12,923 90
Increase....	698 01	39.45				77.22	427.60	504 82
Decrease....			408.87	153.00	98.37			

DONATIONS NINE MONTHS TO JUNE 30th

	Churches	Sunday Schools	Women's Societies	Other Soc'ties	Y. P. S. C. E.	TOTAL	Individuals	TOTAL
1907-08....	$60,088.30	$7,739.52	$23,631.99	$569.20	$2.744 16	$94,773 17	$37,694 36	$131,467.53
1908-09....	64,197.73	8,743.04	22,070.57	88.57	2,077.95	97,177.86	47,790 78	144,968.64
Increase.....	4,109.43	1,003.52				2,404 69	11,096.42	13,501.11
Decrease....			1,561.42	480 63	666.21			

FORM OF A BEQUEST.

"I GIVE AND BEQUEATH the sum of————dollars to the 'American Missionary Association,' incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS.

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person.

FROM DIXIE-LAND

Rev. E. Lyman Hood, Ph.D., President, Atlanta Theological Seminary

NO one can speak of the present day history of the South without noting the mighty temperance movement that has swept whiskey well nigh out of its borders. It has been a great moral victory for the churches. In the beginning of the long contest, vast political and commercial interests were arrayed against the reform. But the pastors kept on preaching, and the women did not cease praying. The great fight has not been wholly won; the conquest, however, has progressed far enough to indicate clearly that former conditions of drunkenness, debauchery and crime will not return. It has not been a political movement; but one that had its origin and sustained support in the aroused conscience and spiritual life of all the people. The dawn of a brighter day has already come.

The University of Georgia is the oldest State institution in America. Two of its graduates, John and Joseph Le Conte, became distinguished educators of California. Throughout the South, higher education is receiving attention and support never accorded in the past. The extraordinary increase in manufacturing has evidently spurred the states to help the very unsatisfactory condition of the agricultural classes and the farms. Georgia has established eleven colleges, in as many different sections of the state, to teach the scientific methods of tilling the soil. The building of shops and factories everywhere creates a need for artisans in which the demand continually exceeds the supply.

Notwithstanding the large sums given for education, and the multitudes of illiterates flooding the northern cities and towns, the South still remains the most destitute portion of our land, educationally. In several of our commonwealths, only one-half of the pupils of school age are regularly in attendance. In 1900 only fifteen per cent. of the white voters in the United States were south of Mason and Dixon's line; nevertheless, thirty per cent. of all the illiterate white voters were in this region. One-fourth of the white population may be said to be of the dependent class, owning no land, or home, having no profession or trade, and without education. Here is a problem in itself worthy of the best efforts of statesmanship.

The question of the schools leads inevitably to the Negro; for he is ever present in the foreground in any consideration of the public weal. It is undoubtedly true that race prejudice has increased in recent years as industrial competition has been more keenly felt. The old slavery days were followed by a serfdom for the Blacks scarcely less inhuman. Out of this peonage the colored people are slowly but surely rising. Economic independence is being attained by

thousands through land ownership or the mastery of some form of skilled, manual labor. The Negro planter, driving his own mule, and raising his own cotton, is an industrial factor and a political unit that arouses little antagonism; but the Negro, without home or labor, in the midst of a city's social and business competitive strife, is a menace. There seem to be minds which glory in foreign missionary needs and tasks. Here are ten million of Africans, against their will brought to America, who cry out for help. Surely wisdom and patience are both needed in bearing willingly this "white man's burden." And it is indeed gratifying to witness, as the writer has recently, in a long journey through the black belt, the improvement, up-lift and vision of these aspiring, emancipated people less than two generations from slavery.

A world in and by itself is the great Appalachian Mountain region. It comprises a territory eight hundred miles in length by three hundred in width, the back-yards of six states. It is the rocky, vertebral column of the south, the back-bone of our social structure. Shut in by their isolation, their evolution has been exceedingly slow, if not wholly arrested. Among the two or three millions of these people, there are only fifteen thousand foreign born. Schools among them are few, and the churches are weak. In his simple life, through the generations, he has been storing up energies until the mountaineer is now dynamic, potential with extraordinary possibilities. Three presidents have come forth from this tableland; and their roll of fame has not been closed.

The marvelous advancement manifest in recent years is due to the Gospel. Profanity, all over our land, has decreased to an extraordinary degree. Our current literature no longer has to be stained with frequent blanks and dashes to express the language of the country folks. With the obliteration of the saloon, the pest-house of modern civilization, intemperance has become less frequent. Our lives, on an average, have been prolonged ten years; and we are all living on a higher level of enjoyment, comfort and health.

In this environment, the Pilgrims of the Puritan Faith are laboring for the up-building of the Kingdom. Congregationalists have about four hundred white churches in all the South. Many of them, however, are very weak, and without the usual equipment seen elsewhere. The small, cheap frame building must needs answer for all purposes. Parsonages are almost unknown. Pastors serve two or more charges generally. Salaries are extremely low. Of the men serving our hundred white churches in Alabama, only one has a salary exceeding six hundred dollars. Georgia, with twenty-five less churches, presents a similar situation. The unending self-denial and inexpressible sacrafice required, prompt the surprise that young men ever seek the ministry here. Yet in no section are they pressing forward with such manifest zeal to tell the glad tidings of the Saviour's love. In the vast field of the Gulf-South, with ten millions of people, our Seminary is the only divinity school for the training of white ministers. In its ninth year, the number of its students has already passed many older schools.

Thirty-five men are now on the

ground, and the non-resident students (men who cannot at present come to Atlanta, yet desire to prepare themselves the better for Christ's work) slightly exceed the former. The Scriptures are the chief text-book; the teaching positive, constructive, inspirational. We would have all our students become spiritual interpreters of the Bible, forceful preachers of the Gospel, helpful pastors of the churches.

"THESE PEOPLE"

By one of their teachers, Miss Frances M. Henshaw

WHEN I first came into the work of the American Missionary Association I was told by a man who had been teaching the colored people for twenty years, that they were all children and must be treated like children. He afterward declared: "I confess that I don't understand 'These People,' even yet."

The Anglo-Saxon finds difficulty in understanding the tropical variety of the human species. He is inclined to call them all "children." He makes the same mistake about the "Dago," as he is pleased to call him, until he finds him plotting anarchy and controlling a secret organization in several countries. He scoffs at the innocent "Chinaman" for finding holiday sport in flying a kite instead of playing baseball, until, some day, he is beaten in the game with him "in ways that are dark and tricks that are vain." The Anglo-Saxon for some reason, regards his own traits as an evidence of superiority. In a series of able magazine articles on Negro character appears the story of a young mulatto who bought a first-class ticket on a steamboat and passed for white. At first he felt elated over sitting with white people on the deck and in the smoking room; but after a while he concluded that white folk were dull company, and the sight of the Negroes on the steerage deck, playing the banjo, was too much for him. He went down among his own kind in order to have a good time. Perhaps teachers who have taught first in the southern public schools, and have spent some time among the neglected mountain whites, are less inclined to set down as race peculiarities traits that belong to conditions and environment, than those who have spent their lives in the colored work.

You can never have the spontaneous confidence of your colored scholars as you can have that of the mountaineers. The gulf dug by the white man between the two races has become very wide with the years.

The way to win the hearts of "These People"—these ignorant but ambitious young men and women—is not to talk down to them as if they were children; it is not to treat them as they know you would not treat white pupils. Dependence has made them keen judges of character. They know the difference between assumed and true friendliness; and real kindness will win them, as it wins everybody, the world over.

There is far less difference between two races that have been brought up side by side and in intimate associa-

tion with each other than is commonly supposed. The white people of the South have acquired many habits and pecularities of speech from their former slaves. It is often amusing to a visitor to catch the Negro accent and turn of expression in unconscious conversation. On the other hand, Negroes have assimilated the customs and language of their masters by conscious imitation.

The chief difficulty of the teacher in understanding the Negroes is their attitude toward the white people, one to which they are trained in their homes. I received lately from a composition class a set of very interesting stories about slave times and the reconstruction period, related to them by their grandfathers. In one of the essays it was stated that the slaves were trained to "See and not see, hear and not hear, and keep your tongue between your teeth." "And you are taught the same thing to-day, are you not?" I asked. They all admitted at once that they were. That is their attitude toward their teachers. They are taught to get what they can out of the white people, but not to give any confidence so easily as he can that of his own people. A Hampton student once said that he never believed in the sincerity of General Armstrong until after his death, when, by his own orders, he was laid in a grave next to that of the last Negro student buried in the cemetery. Such is their distrust of us! Such suspicion has experience implanted in their minds! Strange, is it not?

Social equality is a bugbear that has haunted the South ever since the Negroes became free. As soon as white people feel sure that the Negro does not desire this, it is hoped that they may be more ready to treat him justly. The black man is not asking for social equality. He wishes equal opportunities and civil rights; but, like all other races, he prefers to stay with his own kind. The wisest leaders of the race are emphasizing this truth more and more. Colored people do not wish to attend a white man's church, if they can have their own. They would like to have their own hotels and their own libraries and schools. They would prefer their own teachers if they can have competent ones; but they are shrewd enough to choose the best. They go to our schools with the intention of getting what they can and they regard the teachers as something they have use for just now, but intend later to do without.

But if they learn more than they looked for, if they begin to realize the effect of the school associations upon their character, if they have opened to them a wider view of life, and, above all, if they can be convinced of the genuine friendship of their teachers, they will not be found wanting in gratitude. They will love their school and contribute generously from their earnings for its needs. It is only the tactful student of human nature that will have any great degree of success in this work. General Armstrong, with all his scholarship and all his culture was not wasted on it; half-hearted teachers will not find any great satisfaction in it.

CHRISTIAN ASPECTS OF MODERN EDUCATION

By Belle Roy, Tillotson College, Austin, Texas

[The following is the contribution of a pupil in the English department of Tillotson College, Texas. If any white pupils in the eleventh grade can do better than this in thought and its expression we will be glad to receive their articles. There is good quality at Tillotson.]

THE thing that most impresses me, as I think of our schools and colleges to-day, is the way in which they conform in spirit and in method to the teaching of Jesus Christ. So true does this seem to be



that I think it must, without hesitation, be affirmed that any student to-day in his school or college is true to Christ; that in obeying the best ideals that he finds operative in them, he is obeying Him, so completely has Christ dominated the spirit and shaped the methods of our modern educational life.

Any teacher who is living up to the ideals of his profession understands perfectly well that his real business is not to teach a lesson, but to teach *the* lesson; it is not a question of teaching something so much as of teaching *the* thing—all the subject matter is simply an illustration of *the* matter. It makes no difference where you turn in the social world to-day, we find the teacher's business defined in terms of character, and that end is to be attained only by creating the persuasion that the order in which we live is the spiritual order; that the individual is bound to recognize and to obey the divine life of the midst of which we "live and move and have our being." The means by which that conviction is to be created may be different, but by all means it is to be attained.

A student in college who is true to the educational ideal, understands that what he gets out of his college life is something more than learning or information; that what he really receives is a largeness of life which may be more easily felt than defined. If he has been true to this element of college life he has that freedom from provincialism and prejudice, that aptness of mind and largeness of outlook which make one in the best sense a citizen of the world. It is education thus conceived that helps men to see the high meaning of the commonplace in every opportunity of life. Men and women so educated throw into

their work that great interest and sacrifice for which no money can pay. It is education so understood which gives to life its steady, persistent, intelligent, courageous purpose.

If there is one ideal of education on which all true educators and all true teachers insist, it is surely this, that the type of character which a true education seeks to produce is one that is capable, trained to take its place in our social order; which is prepared not to live for itself alone, but to live for the world in which it finds itself. The kind of virtue which a true education is seeking is not negative virtue only; not merely a keeping of itself "unspotted from the world," but a virtue which is positive, which is willing to bear its share of the world's burden and eager to do its share of the world's work.

A GLIMPSE INTO TWO A. M. A. SCHOOLS

By Miss D. E. Emerson

CALLERS are always welcome at A. M. A. schools. There are no "special days." My arrival at Moorhead, Mississippi, was on Saturday night and I could only note the beautiful grounds of the Industrial School for Colored Girls, the new vegetable garden, the new dining room and dormitory at the end of the board walk, and the big white laundry in the rear. "Guest chambers" in the missionary schools are rare, but there is always some dear teacher who will gladly put her private room at the disposal temporarily of a friend. So it was after a good night's rest that I entered upon the enjoyment of the bright, sunny last Sabbath in March at Moorhead. There was the first sight of the school in the dining hall, the rapid and quiet dispatching of necessary work, the varied exercises of the day, but the interest culminated in the review in the Sunday-schol in the afternoon.

What an inspiring gathering that was of young people filling the large school room! Clean in person, modest in dress, with bright, expectant faces, tney entered heartily into the interest of the occasion, as one after another, to the number of thirteen, rose and beginning with the first Sunday-school lesson of the quarter, gave in her own language the subject of the lesson a sketch of the truth taught, its special meaning to "us," the others joining in concert recitation of the Golden Text. By the time these thirteen lessons had been thus sketched by representatives of the different classes, every pupil present manifesting the deepest interest, the visitor was filled with amazement. Rarely had she heard anything like that even in the North.

The next day brought us in touch with the regular work of the week. Early in the morning one set of girls swiftly set to rights bedrooms and living rooms; other sets of girls in the dining rooms cleared tables and reset them, getting ready for the next meal in an incredibly short time; another set of girls in the afternoon in the laundry, each ironing her own clothes, brought them when ironed to the teacher in charge, who quickly ex-

amined them as to repairs, calling attention to a band to be mended, or a missing button, occasionally saying, "Take that to the sewing department," which meant that the garment must be mended under the instruction of the sewing teacher. Withal there was the full routine of school; for these ninety or more are getting a thorough common English education from the primary up through the eighth grade, and were struggling with the difficulties of correct English, an accurate knowledge in history, intelligence in geography, gaining some knowledge of physiology, etc.

In the evening there was to be a piano recital by some of the music pupils. One who, in her excitement, had failed to attend properly to her dining room work was obliged after all the others were finished, to go back and do her work right. By the time she was through there were less than fifteen minutes to the opening of the music recital, and to our surprise she was the first performer on the piano. In some way she had calmed her spirits, changed her dress, and came forward as if she had had the whole afternoon to prepare for it.

The Moorhead school is crowded to the limit of its boarding capacity, crowded with girls. It would be full if it had twice the capacity. Another school just like it for boys would be filled also, so great is the desire of colored parents to place their children where in youth they will be kept from evil influences, and can be developed in good character while getting a good common school education. It fills one with enthusiasm to work for a people so anxious to improve.



SCHOOL AT MOORHEAD, MISS.

An early start 4 o'clock in the morning, arriving at Spring City, Tennessee, at 8 o'clock; a ride of six

or seven miles up the rough, muddy, mountain road to Walden's Ridge on the Cumberland Plateau, 1,500 feet above sea level, and we found the Grand View Normal Institute for American Highlanders. After a visit to the primary and intermediate grades, the first impression one receives in passing from class to class of the academy and normal institute is, the size of the students; there are many stalwart young men six feet and more, and young women of more than medium height. They loom up tall, these young people of the mountains, and their height seems the more noticeable when we find some of them in the sixth and seventh grades. But one is filled with respect for them that they enter the grades where they really belong, and work so hard to overcome the lack of early training. A class of seven or eight young women, in pedagogy, was especially interesting, for they do not wait until after graduation before about to enter upon their work as teachers in the public schools. The Domestic Science Department was also visited, with its classes in cooking and sewing. A look around the grounds revealed the gardening that was being done under the direction of an instructor in farming.

The church in connection with this school has many absent members, but its resident active membership is about fifty, and during the school year there is a fine Sunday-school of about 200, with a large and influential C. E. Society and Y. M. C. A. The whole round of church and school missionary activity is carried on in this busy institution, and any one might well count it a privilege to have a part in sustaining a work of so wide influence among the southern mountaineers.

Any one traveling in the South would do well to turn aside into some of the by-paths that lead to A. M. A. institutions and see the wonderful work that is done with "missionary contributions."

NOTE AND COMMENT

Letters from a Florida Principal

"When you and I were dealing with the problems at Fessenden hoping that what was done would fruit for the Master, there was one exceptionally bright fellow—Isaac Draft by name—who had come to us to learn reading and writing that he might teach the "clean" word of God to others in the colored race. We welcomed him, though he was married and above the average age of the students we had in school. Such people are received with fear and trembling for with well developed habits that are often opposed to careful character building, they might easily be too great a burden. But this man, called by the natives "a Molly glascer negro" (meaning a Madagascar type) studied on the just right base for four years and then was examined and licensed to preach. Though of course his limitations as to training were recognized, he had done much good and his example of

industry and the life he lived has been a blessing to many. He has built and repaired churches, has taught better living, has brought souls into the Kingdom and lived a life above that of most of the colored ministers of these parts. I am trying to balance our ledger as to our time and attention given to him. I believe we have a credit, and I believe he has one. You will see from the excerpt I send that he was foully murdered by those ignorant children of the evil one. His wife cannot read and the man that was in the plot to kill him was of low order. The other man that was accessory never attended school. I believe Draft was the only one of the four that ever attended school.

I was summoned to join a posse to catch the murderers. Of course there is nothing to do but to obey such mandates. It possibly was a lesson of obedience to Fessenden inhabitants to see that the officers of the law relied upon your principal to uphold the dignity and majesty of the law in this matter. The posse of which I was a member did not come upon the murderer first, but we were not long after his capture reaching the spot.

I can but think how the silent watchers of Heaven kept guard and pointed out the diabolical murderers; and that at the time the dull clods fell on poor Draft's remains, the chains were clanking on the hands and feet of those that did the deed. I am glad to have counselled there the dignity and the majesty of the law in the minds of those who had just cause for righteous retribution. These cases prove that ignorant and depraved Negroes are the worst enemies of our race."

A Great Principle Stated

A Southern editor (Anglo-Saxon) discusses the race situation with a fundamental principle as his basis. He says:

"My view has long been this: *If there is any that is weak, or ignorant, or submerged, he should be brought into contact for leadership and help not with others of his own class and left and abandoned there; he should be brought into contact with the strong, the wise, the best, that from them he may acquire strength, self-control, character, efficiency, progress.*"

An African-American editor makes the following comment:

We subscribe fully to this declaration. There is no escape from it. When the strong and the weak are in close proximity there is but one righteous course for the strong, namely, that of helping the weak. No chain is stronger than its weakest link; no man liveth to himself, and humanity rises in proportion as the substrata is lifted. The white man of this country with his culture, accumulated wealth and knowledge must help the Negro; there is no alternative; there is no escape from it. The two races are here; the relations must be adjusted and the white man must help the Negro in the defense of the civilization of which we now boast. It's not a question of what the civilization is going to do with the Negro, but what the Negro may do with civilization, if civilization does not afford him every possible chance for development. Contact, therefore, in every legitimate way is to be desired. It is necessary.

The Negro has much to gain in his contact with the white man. The contact begets culture, refinement, ideal and broad visions, the stirring of soul depths, the strengthening of

world-wide sympathies; it makes for peace between the races—friends rather than enemies, brothers rather than aliens. It is a forcible preaching of a vital Christianity. The Negro is weak, ignorant, submerged; the white man has strength, knowledge, strategic position; he ought, therefore, give the best of his heart-life, as well as intellectual life, to the lifting of his weaker brother, whatever the race. And the contact is more effective as it becomes more vital. Contact at a distance will accomplish very little. The putting of hand to hand, heart to heart, head to head, means much for the Negro, if, indeed, it does not mean much for the white man.

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Our Schools and Churches

Our schools are closed for the summer months, but our earnest pastors are with their churches. While the reports which come from them are very illuminating—giving us cheerful hopefulness in our work for the most part—now and then they reveal a degree of ignorance and conditions of difficulty both in the mountain districts and in the dark low-lands that call for great patience and faith on the part of the pastors. We send them our cordial greetings and our assurance that they are not forgotten in our Christian sympathy.

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A Splendid Church Example

A letter which comes to us from Abbeville, La., will interest our readers. Perhaps the more so if we give them a little sketch of the writer. Rev. J. H. Herod, pastor of the church at Abbeville some years ago, responded to our request that he should tell us something about his personal history. We learned that he was an orphan at the age of nine years, bound out by an uncle on a plantation where he received most cruel treatment. He wrote us: "For three and a half years I suffered the most brutal treatment that I thought a human being could possibly undergo and live. I never saw a schoolhouse nor entered a church. When I was fourteen I went before a justice of the peace, who appointed a new guardian and I was allowed to go to the public school one month in the year. The next year my leg was entirely crushed by an accident caused by a whiskey drinker and finally was severed from my body. In the spring of 1884 a Christian lady teacher came from New Orleans to teach the public school. I attended it on Sundays when I was free to go. She told me about Straight University and wrote to the president about me. The result was in 1885 I went to Straight University in New Orleans and was able to enter the fourth grade. I expected to remain three months. I kept on for nine years, graduating there and taking a course also in theology. I came to Abbeville sent by the A. M. A. as pastor in 1904." The letter is as follows:

I received a letter a few days ago telling me of the plans the different Congregational societies have formed to try and raise a certain sum to clear the debts owed by the different societies and to secure a fund to carry on more work. I am in hearty sympathy with the plan. I brought the matter before my church and had the members vote to do what they can to show their gratitude and loyalty to the denomination which has done and is doing so much for my race and the people of other races. I paid for the printing of some cards. On last Sunday morning I preached a sermon on "Denominational Loyalty," and then pledged myself and my whole family. We pledged that morning $46.00. I hope by the last of the month

to swell the pledges to at least $100.00. I am making a personal house to house canvass. By God's help we hope to be able to give something worthy to the good worthy cause and we feel thankful that we can do a little.

Yours sincerely,

JAMES H. HEROD.

If all other Congregational churches would give in like proportion to their ability the fund would swell into millions.

We are pleased to see that MR. RUFUS MONROE MERONEY, a graduate of TILLOTSON COLLEGE, in Austin, who received there his impulse and desire for a larger education, was graduated with very high honors at YALE UNIVERSITY, class of 1909, among the choice scholars of the class. We are further gratified to see that among the honors in special studies Mr. Meroney took the highest honor in English, language and literature. The subject of his thesis was "A Theory of Poetry." Mr. Meroney wrote a year ago to Tillotson: "The chimes on our dear Battell chapel ring out each quarter hour here, night and day, and I have often thought that the silver tones of those sweet bells will probably resound in my heart for the rest of my life. But often in my dreams rings too the old bell at Allen Hall; the bell that called me so many a day to pleasant toil, so many a day to prayer and holy thought, the old bell that summoned me to the highest that was within me, that summoned me to duty and to God.

A High Honor Graduate of Yale, 1909

"Among the fleeting visions of life which will appear before my eyes in the future hours of meditation and retrospection, I think the field of blue with the great white Y will be ever present, but the blue of Yale will be given a deeper and truer blue by the blue of Tillotson, and the borders will always be tinted with old gold. God bless Tillotson!"

Bishop Galloway was one of the trustees of Tougaloo University in Mississippi, and a warm friend of that institution. A new dormitory bears the name of Galloway Hall. Bishop Hendrix speaks for us when he says:

Bishop Galloway

"No three men of this generation were wrought with holier enthusiasm at the great problem of the betterment of the Negro in the South than Bishop Charles B. Galloway, Dr. J. L. M. Curry and Bishop A. G. Haygood. These men all died in faith, not having received the promises but having seen them afar off, and were persuaded of them and embraced them. God has promised some better things for us. It is the duty of his children to continue and to make perfect the work of the fathers.

"The eloquent voice of Bishop Galloway is hushed, but his great work revealed a love of his kind that is immortal. It was such love that made him the eloquent and tireless advocate of tolerance and charity for all. What great themes enlisted his gifted mind and great soul as he pleaded for temperance, education and missions.

"Bishop Galloway was born in Kusciusko, Mississippi, September 1, 1849, and died in Jackson, Mississippi, May 12, 1909. For the last twenty years he has held rank among the greatest pulpit orators in America. Because of his intense interest in missions he was known as the 'Mission Bishop of Methodism.' A beloved and hon-

ored representative of the Methodist Episcopal Church, South, he belonged in spirit, in breadth of statesmanship, in vision, in service to all churches."

LETTERS FROM INDIAN PUPILS AT SANTEE

Dear Friends: You may like to hear about the Indians at my home in North Dakota.

They are very interested in their homes. They are mostly farmers and have cattle.

After we harvest our crops we go out among the white people. When we go out with the threshers we get paid by the day.

Indian boys like to be cowboys when they work on the ranches.

When the hunting season is open the people have to go to hunt deer or wolf. The wolf's hide cost fifty dollars this year, and coyote's hide about two and a half. But the game is very scarce.

Among our people at Christmas time some have a tree at the church and some have a war dance.

W. B. C.

Dear Friends: I live on the Cheyenne Indian Reservation in South Dakota. We raise cattle and horses, but do little farming.

There is much work in caring for the cattle. I like to do that and keep busy in the summer vacations.

I am thirteen years old and in the eighth grade. I mean to stay here till I graduate. I am the youngest in our family and all have been to this school. My mother was a student here when this school was a small school.

C. W.

Dear Friends: This is my fifth year at Santee. My father and mother wanted me to come here that I might learn how to do things well. If you did not help us we could not be in a Christian school.

I am very fond of animals. At home we have many sheep, and I like to take care of them when they are out on the hills feeding. I have many chances at home to ride horseback. It is lots of fun to ride over the hills and prairies.

In mission schools they teach us to cook and sew and to do housework. We have Sunday-school classes, Christian Endeavor meetings and church services on Sunday. We also have a prayer meeting every Thursday evening.

E. L.

Dear Friends: I am glad to have an opportunity to tell you about our Santee school. We are very happy here and glad we could come to a mission school.

There are a hundred pupils attending and two hundred and fifty correspondence students.

There are eleven buildings, the Chapel, Davis Hall where we have our meals, four pupil's homes, several residences, besides the barn building and shops.

I am thirteen years old and am in the sixth grade. My class has twenty members. We study Physiology, Story of the Bible, Arithmetic, and Agriculture.

I only go to school in the afternoon. but do industrial work each morning. This includes such work as cleaning house, mending and ironing.

I am very much interested in my

music lessons, and take a lesson every week, for which I practice every day. M. A.

Dear Friends: We are in the proper place for learning useful things and glad to be. We get more ambitious for studying as we see the many things all the time coming in our way to show us how we can improve.

We have been shown that vacation is not the time to stop learning, but it is the time to show what the winter's studies have meant to us, and to learn more from other people wherever we go to work. T. R.

A TEMPERANCE ADDRESS BY ABRAHAM LINCOLN IN 1842

[An excerpt from a remarkable address which Mr. Lincoln delivered before the Washingtonian Temperance Society in Springfield, Illinois, in 1842, at the age of thirty-three years, will interest many of our readers.]

IT IS said by some that men will think and act for themselves; that none will disuse spirits or anything else merely because his neighbors do; and that moral influence is not that powerful engine contended for. Let us examine this. Let me ask the man who could maintain this position stiffly, what compensation he will accept to go to church some Sunday and sit during the sermon with his wife's bonnet upon his head? Not a trifle, I'll venture. And why not? There would be nothing irreligious in it; nothing immoral, nothing uncomfortable. Then why not? Is it not because there would be something egregiously unfashionable in it? Then it is the influence of fashion; and what is the influence of fashion, but the influence that other people's actions have on our own actions—the strong inclination each of us feels to do as we see all our neighbors do? Nor is the influence of fashion confined to any particular thing or class of things. It is just as strong on one subject as another. Let us make it as unfashionable to withhold our names from the temperance pledge as for husbands to wear their wives' bonnets to church,

"But," say some, "we are no drunkards; and we shall not acknowledge ourselves such by joining a reformed drunkards' society, whatever our influence might be." Surely no Christian will adhere to this objection. If they believe, as they profess, that Omnipotence condescended to take on Himself the form of sinful man and, as such, to die an ignominious death for their sakes, surely they will not refuse submission to the infinitely lesser condescension for the temporal and perhaps eternal salvation of a large, erring and unfortunate class of their own fellow creatures. Nor is the condescension very great.

and instances will be just as rare in the one case as the other.

In my judgment, such of us as have never fallen victims have been spared more from the absence of appetite than from any mental or moral superiority over those who have. Indeed, I believe if we take habitual drunkards as a class, their heads and their hearts will bear an advantageous comparison with those of any other class. There seems ever to have been a proneness

in the brilliant and warm-blooded to fall into this vice. The demon of intemperance ever seems to have delighted in sucking the blood of genius and of generosity. What one of us but can call to mind some dear relative, more promising in youth than all his fellows, who has fallen a sacrifice to his rapacity? He ever seems to have gone forth, like the Egyptian angel of death, commissioned to slay if not the first, the fairest born of every family. Shall he now be arrested in his desolating career? In that arrest, all can give aid that will; and who shall be excused that can and will not? Far around as human breath has ever blown, he keeps our fathers, our brothers, our sons, and our friends, prostrate in the chains of moral death. To all the living everywhere we cry, "Come, sound the moral resurrection trump, that these may rise and stand up an exceeding great army," "Come from the four winds, O breath; and breathe upon these slain, that they may live."

If the relative grandeur of revolutions shall be estimated by the great amount of human misery they alleviate, and the small amount they inflict, then, indeed, will this be the grandest the world shall ever have seen. Of our political revolution of '76 we all are justly proud. It has given us a degree of political freedom, far exceeding that of any other of the nations of the earth. In it the world has found a solution of the long mooted problem as to the capability of man to govern himself. In it was the germ which has vegetated, and still is to grow and expand into the universal liberty of mankind.

But with all these glorious results, past, present, and to come, it has its evils, too. It breathed forth famine, swam in blood, and rode on fire; and long, long after, the orphan's cry and the widow's wail continued to break the sad silence that ensued. These were the price, the inevitable price, paid for the blessings it bought.

Turn now to the temperance revolution; in it we shall find a stronger bondage broken, a viler slavery manumitted, a greater tyrant deposed. In it more of want supplied, more disease healed, more sorrow assauged.

CHINESE AND JAPANESE

THE Directors of the California Oriental Mission report that this year has been in almost every respect the best of all hitherto. More mission schools have been in operation with a larger enrollment of pupils than ever before. The work in the visitation of mothers and children has been greatly blessed in a larger number of conversions than in any preceding year. Taking the workers all together there have been 540 months of earnest service at a total expense of less than $12,000. The salaries average less than $22.00 per month. It will not be said that this amount is too large, but grateful mention has been made that not one of the workers has complained that his salary was



A JAPANESE PASTOR AND FAMILY.

too small. It is not for this that they are working, yet without this modest payment they would not be able to do so.

Ever since the work of visitation began in Chinese families the children have been sought and taught with special interest and love. They have never been unwelcome in our schools but of late they are found there in increasing numbers and seem especially open to Christian influences.

The new Central Mission House in San Francisco to replace that which was destroyed in the great calamity is now finished as to its exterior. The interior is rapidly nearing completion and all bills have been paid to date. It will soon be brought to completion and be the sign and seat of work as much greater and better than was wrought in the former house as this will be more comely, capacious and convenient than the first.

OBITUARY

We regret to learn that Miss Carrie E. Bemus, principal of Selden Institute, Brunswick, Georgia, died June 9th, as a result of a stroke of paralysis while *en route* for Los Angeles.

Selden Institute is an affiliated school of the Association. It was founded six or eight years ago by Miss Bemus, in conjunction with Dr. Selden, a returned Presbyterian missionary from China. Coming from long previous service to negro education under Baptist auspices this able and devoted woman put largely of her own means, including the price of her old homestead, into this promising and splendidly interesting little school which is essentially her monument. She enlisted the sympathy of the leading white citizens of Brunswick, as witnessed by the warm tribute to her memory in the "Journal": "She sank her identity as completely as though she had gone to China, and her work was done well and faithfully." Two years ago Miss Bemus had a breakdown which forced her to leave her work for most of the school year. This year she struggled through to the end, but she had already anticipated that the work would have to go into other hands and arrangements for the coming year have been made. The Association will continue its advisory relation to the school and the grant which it has given in recent years.

American Missionary Association

EDUCATIONAL WORK IN THE SOUTH

Superintendent of Education.—Rev. H. Paul Douglass, D.D., 287 Fourth Ave., N. Y.

COLLEGES AND THEOLOGICAL SEMINARIES.—Ala.: Talladega, Talladega College. Miss.: Tougaloo, Tougaloo University. Tenn.: Nashville, Fisk University. Ga.: Demorest, Piedmont College. Atlanta, Atlanta Theological Seminary. D. C.: Washington, School of Theology, Howard University.

Secondary Institutions.— Ala.: Florence, Burrell Normal School. Marion, Lincoln Normal School. Mobile, Emerson Institute. Fla.: Fessenden, Fessenden Academy. Orange Park, Orange Park Normal School. Ga.: Albany, Albany Normal School. Athens, Knox Institute. Macon, Ballard Normal School. Marshallville, Lamson School. McIntosh, Dorchester Academy. Savannah, Beach Institute. Thomasville, Allen Normal and Industrial School. Ky.: Lexington, Chandler Normal School. La.: New Orleans, Straight University. Miss.: Meridian, Lincoln School, N. C.; Beaufort, Washburn Seminary. Enfield, Joseph K. Brick Agricultural, Industrial and Normal School. King's Mountain, Lincoln Academy. Troy, Peabody Academy. Wilmington, Gregory Normal Institute. Saluda, Saluda Seminary. S. C.: Charleston, Avery Normal Institute. Greenwood, Brewer Normal School. Tenn.: Memphis, Le Moyne Institute. Grand View, Grand View Normal Institute. Pleasant Hill, Pleasant Hill Academy. Tex.: Austin, Tillotson College. Va.: Cappahosic, Gloucester School.

Elementary Institutions.— Ala.: Athens, Trinity School. Fort Davis, Cotton Valley School. Joppa, Normal and Industrial Collegiate Institute. Ky.: Evarts, Black Mountain Academy. Miss.: Clinton, Mt. Hermon Seminary. Moorhead, Girls' Industrial School. Mound Bayou, Normal Institute. N. C.: Blowing Rock, Skyland Institute. Hillsboro. Lawndale, Douglass Academy. Lynn.

Affiliated Institutions.— Ala.: Cottage Grove, Cottage Grove Industrial Academy. Kowaliga, Academic and Industrial School. Ga.: Brunswick, The Normal School. Cuthbert, Howard Normal School. Forsyth, Normal and Industrial School.

Ungraded Schools.— Ga.: Andersonville, Beachton, Daisy, Glennville, Hagan-Bethel, Hagan-Eureka, Marietta, Rutland, Thrift, Trinity. N. C.: Burlington, Dockery's Store. Dry Creek, Evans, Exway, Haw Branch, High Point, Lilesville, Mt. Gilead, Oaks, Strieby, Tempting, Wadsworth, S. C.: Greenville.

CHURCH WORK

Superintendent of Southern Church Work.—Rev. George W. Moore, D.D., Nashville, Tenn.
Superintendent of Mountain Church Work.—Rev. W. O. Berckman, Williamsburg, Ky.

Number of Churches.—Alabama, 20; Arkansas, 1; Dist. of Columbia, 3; Georgia. 27; Kentucky, 17; Louisiana, 15; Mississippi, 7; North Carolina, 56; Oklahoma, 3; South Carolina, 6; Tennessee, 35; Texas, 10; Porto Rico, 8.

INDIAN MISSIONS

Educational Work.—Neb.: Santee Normal School.

Churches and Stations.—Santee Agency, 3; Rosebud Reservation, 11; Cheyenne River Reservation, 11; Standing Rock, Grand River District, 7; Standing Rock, Fort Yates District, 6; Fort Berthold Agency, 3; Crow Agency, 3; Cape Prince of Wales, Alaska.

CHINESE AND JAPANESE MISSIONS

California Chinese Missions.—Bakersfield, Berkeley, Fresno, Los Angeles, Marysville, Oakland (2), Oleander, Pasadena (3), Riverside, Sacramento, San Diego (2), San Francisco (2), Santa Barbara (2).

Hawaiian Evangelical Association.—Hawaii, Kaulakekua, Hilo; Maui, Wailuku, Pauanene; Oahu, Honolulu, Kukuihaela; Kauai, Makaweli.

PORTO RICO, W. I.

Educational Work.—Santurce, Blanche Kellogg Institute.

Church and Mission Work.—Fajardo and Out-Stations, Humacao and Out-Stations, Naguabo and Out-Stations, Luquillo, Yabucoa, Juncos, Las Cabezas.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York.

Corresponding Secretary: Charles H. Richards, D. D. Treasurer and Recording Secretary: Charles E. Hope. Field Secretaries: William W. Newell, D. D., 153 La Salle Street, Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Berkeley, Cal. Assistant Field Secretary, Mrs. C. H. Taintor, Clinton, Conn.

Miss Lydia A. Finger, who has recently been added to our force in the Chicago office as an assistant to Dr. Newell, has just made an extended tour through the Dakotas and Montana. She finds a wonderful country in process of rapid development. New towns are springing up like magic. Settlers are pouring in by hundreds, and this summer the number will swell to thousands. Can we keep up with the procession? Shall the saloon and the gambling den beat the church in the race for possession and power? Read her story and tell us what you think the Congregational Church Building Society ought to do for this new Northwest.

* * *

The new Congregational Year Book just out is full of interesting information. We had at New Year's 6,006 Congregational Churches with 719,195 members. This is a net gain over the preceding year of 29 churches and 10,642 members. Three hundred and forty-three of our churches give the gospel "in other tongues" to eighteen different nationalities. Our churches received last year 35,100 on confession of faith and 24,692 by letter, making a total of 59,792. They have 692,809 in their Sunday-schools, and report more than half a million families. Their benevolent offerings last year were $2,359,228 (which is $232,432 less than the year before), and the legacies reported are $252,673, making total benevolence $2,611,901. The Home expenses were $8,921,807. This looks like a prosperous denomination.

* * *

We have thirty Congregational Churches with a membership of more than one thousand each: one church lacks only nineteen of having three thousand members. Of these larger churches two are in California, one in Washington, one in Iowa, two in Illinois, one in Michigan, five in Ohio, two in New Jersey, eight in New York, four in Connecticut, three in Massachusetts, and one in the District of Columbia. But 2,096 churches have less than fifty members each, of which 180 have less than ten. 2,880 churches have from 50 to 250 members, and 682 churches from 250 to 1,000. One hundred and sixty-seven new churches were organized during the year 1908.

* * *

We present in this number the pictures of several attractive churches which have recently been built by the aid of this society. One is in North Dakota, one in Montana, and two are in California. They represent the enterprise, courage and self-sacrificing devotion of the pastors and people on these fields, as well as the fellowship of the denomination to which they belong.

A RACE WITH SUNDAY BASE BALL

By Rev. E. P. Owen, Doby Springs, Oklahoma

LIFE is like a chain, and the various links are sometimes curiously intertwined. Some years ago when in M——, Oklahoma, I joined the Odd Fellows' Lodge. I was at once made chaplain, and before long was placed on a committee to visit and remonstrate with a brother who was drinking too much whiskey. He responded readily to our appeal, apologized to the lodge in regular session for his behavior, and mended his ways.



CONGREGATIONAL CHURCH, OLEANDER, CALIFORNIA.

On meeting him a few weeks later at a meeting of the "Rebeccas," I asked him where he attended church and Sunday-school. His reply was "nowhere," and as he lived nine miles from our town, and nearly as far from the nearest Sunday-school, I did not entirely blame him.

There was a school house across the way from his home, and he invited me to come out and organize a Sunday-school in his district. As soon as possible I did so, and he became my right-hand man. He was my faithful janitor, and a most successful recruiting sergeant. We soon had a Sunday-school that averaged nearly fifty, so all went well for a while.

Sometime after this my friend, the Oddfellow, left the neighborhood, and during the second summer I became conscious of a diminution of interest in our work. Before long I found that a Sunday baseball game had been started. At first the boys were generous enough to play only on those Sundays on which I did not go out to preach; but a little later I was coolly told that I "need not come next Sunday" as there was to be a game of baseball.

I decided to visit the heads of the families personally, and give them their choice—preacher or baseball—for I told them they could not possibly have both. To my horror and surprise I found that it was not only the young people that were in revolt, but that old married men—mostly ex-church members—were all going to the baseball game. There was only one house left, and that belonged to a man that I understood had umpired

the game the Sunday before. As he lived at some distance from the rest I nearly gave up my visit to him as hopeless, but I finally decided to make my call even if it was a "forlorn hope."

I fortunately found my "umpire" at home, sitting in the parlor with his wife and two small boys. After some careful reconnoïtering and "playing for time" I asked him deliberately whether, in his candid opinion, Sunday baseball was the best kind of training for his small boys, or Sunday-school. He replied without hesitation that undoubtedly Sunday-school was the desirable thing, and he promised to stay by me. For some weeks he and his relations were the only attendants at Sunday-school.

I soon found there was an ulterior cause for the baseball fever. A new town was being started about a mile and a half away, and baseball was being used to boom the new town. Immediately I determined to get a closer hold. I visited the town and curiously enough found an old ex-Congregational preacher who was running the first restaurant in the embryo city. The only empty building was the new blacksmith shop, and we started in it a new Sunday-school which was a fair success from the start. We next used an empty store building for one Sunday, and then succeeded in getting the use of the new depot. We now divided the crowd with the baseball team in the afternoon, but at night the preacher was "the whole show."

About this time I found that the prime mover of the townsite proposition—a wealthy man of influence with a home in the Eastern States—was planning to boom his new town with Sunday excursions. It so happened that my ex-baseball umpire and present Sunday-school "stand-by" was ranch foreman to our magnate, and I decided to make a "raid on Washington" and if possible "capture the capital." My magnate seemed to be fully aware of the dangerous possibilities of a warlike preacher and received me very coolly, and I was told that if I would come up to his office later he might find time to talk to me.

At the appointed hour I was on hand, but it was about like waiting for my turn in a popular dentist's office. There were many ahead of me, but finally my turn came. I had used my time of waiting in sizing up my friend the "magnate," and when he asked me what I wanted I very quietly asked him whether in his candid opinion he really considered that Sunday excursions were the best means of building up a strong town, or whether a neat little church in its center would not be a wiser plan. I was somewhat trembling and was not prepared for the answer that came like a shot.

It was another question. "Are you building churches?" I said, "Go over to M——, and see what we are doing" (M—— had not always been a place noted for its piety).

"What is the address of your Building Society?" was his next question; and then "How much must I put up?" and then "How much will your Building Society help?" and then "Where are you holding meetings now?"

He it was that obtained the use of the depot, found seats and found lamps, and furnished money for new hymn books, and of course you see that a Sunday excursion would hardly be consistent with a preaching service and Sunday-school in the depot. The baseball game continued on fine Sundays till fall, but the spectators soon found it was more comfortable, and indeed enjoyable, to attend a good Sunday-school than to stand in the wind and watch a third-rate game of baseball.

When I left for my present field I left an organized church there and $700 in sight for a church building, and the foundation laid. Curiously enough I have never seen the neat little church that was built, nor have I been able to visit the neighborhood since. The ex-Congregational preacher

followed me to this newer country and helped me organize another Sunday-school, but I hear that the church in M—— has been constantly in use since it was built.

Such is the pioneer work of the Congregational Home Missionary Society, aided and supplemented by the Congregational Church Building Society.

FRONTIER IMPRESSIONS

By Miss Lydia A. Finger

IT IS well nigh impossible to describe impressions, and perhaps one may see things double on a journey through a new country, as many of the real estate men do. One old settler told me that after drinking of the water of the Yellowstone it was quite impossible to tell the truth any more; but facts are interesting enough to me since my visit.

When the conductor heard me say that I wished to stop off at a new town M——, in North Dakota, he wanted to know if I had heard of its reputation for extreme wickedness. The porter added: "It's a mighty wicked town. I'm a Christian, but the last time I was there they just made me dance. Those folks have a mighty powerful influence."



CONGREGATIONAL CHURCH, GLEN ULLIN, NORTH DAKOTA.

The town is a division point on the new railroad and already has sev-

eral hundred residents. Some are splendid people who are frontier people only through circumstances and environment. The lady who took me out for a drive through the bad lands was a Northwestern University graduate, as was her husband, whom financial reverses had forced to begin all over again. They spoke of their appreciation of the generosity of a Scotchman who has loaned a tar paper shack to serve as school house and church. After nine months of life without a chance to attend any religious service, they were so glad to come to this poor little temporary house of worship. In spite of the threat of some of the old timers to make the first minister "dance to the tune of their guns," our missionary, Mr. Smith, slipped in there and organized a church and although church going is hardly popular, yet the Rev. Mr. Dickey, who is the pastor of the whole surrounding district, with possibly five appointments, is very hopeful. His advent was certainly frontierish and spectacular. He could find no place to stay and the railroad would not let his car stand on the track much over time. Because of having to unload on Saturday night, his helper had to hammer together a little shack on a claim of land across the Little Missouri River on Sunday morning, while the minister was preaching at the service which he had advertised for his first Sunday service. Congregationalists are first on the spot, and will be a great help to the community if they can establish the church successfully.



CONGREGATIONAL CHURCH AND PARSONAGE, GLENDIVE, MONTANA.

The people have invested almost all they have, and are living in the hope of a brilliant future, and cannot possibly advance money enough to build a much needed church.

They are expecting a thousand people by fall (in almost every new town they were expecting that number).

The little town of I—is a very rich and very wicked place. The saloon signs of the town flaunted sin in a most vulgar way. Two of them had a large picture of Satan with a pitch fork. One of them advertised "The Road to Hell," and the other, "Come to the Devil for your Drink." They certainly need church spires in that town. There is no church as yet. Lawless men and their money rule there.

R—— in Montana was the largest new town visited. It is a promising mining town with 1,500 population, although only fourteen months old.

They had celebrated the election of their first Mayor with broncho busting and general sprees the week before. Sixteen saloons, open all the time, are doing a great business. The bartender over the worst bar—the hotel bar—was a school mate of mine in Iowa, I am ashamed to say. He told me unblushingly how large the salary was that tempted him out to that frontier town and to that business. There are more than a thousand men there and I tremble for the influence which some men exert. Our pastor had been there but seven weeks when I arrived, but he had rounded up a church organization, a Sunday-school, and a Ladies' Aid Society. Meetings were held in the Social Club rooms—"Pioneer Hall"—pleasant enough except for saloon surroundings beneath, behind, and on both sides. Probably it shocked me more than it did the residents. Several young people, however, bore testimony to the extreme difficulty in keeping straight amid such surroundings and influences.



CONGREGATIONAL CHURCH, CERES, CALIFORNIA.

I had to adapt myself to novel lodging arrangements—bracing up a new door with two window sashes which could not fall without being smashed and waking me. The pastor is revolver man at the bank to save room rent. He says that the church will need a loan of several thousand dollars in order to put up such a house of worship as will command the re-

spect and interest of such a community. Methodists and Episcopalians are organizing too.

J—— is an interesting community where they urgently need a church. One of the men gave his personal check for $200, and they have contributed labor and put up a very plain building. It cannot be finished off until they are helped by the Church Building Society.

B—— is a promising center of the large triangular Broadview dry farming valley. There are plenty of boomers there, and I had a remarkably pleasant visit. There are only a few buildings in town as yet. The Congregational Church was the first frame building to be erected. It is not finished yet.

I am amused at the faith of the settlers. There were two newspapers published in this little town, even though the country about looks lonely as yet, and there are only eleven houses in the town. There is quite a colony of college professors and ministers in this district.

They call new settlers "pilgrims." In Sunday-school one of the little fellows refused a Pilgrim Quarterly because he declared he was not a "pilgrim," having been there all of fourteen months. He did not know the honor of being a descendant of the Pilgrim Fathers, apparently. In this district they had kept out the saloon by earnest and determined protest and vigilant work. It shows what a nucleus of Christian people can do.

L—— is perhaps of greatest promise because of being at the Gap which unites two great valleys, and it must of necessity be an important railroad center.

The "benches" or table lands about it are being rapidly settled. "The people on the shelf," is the nick name for these "dry farmers on these "benches."

The Russian-German community has been greatly helped by its new church building, made possible by an expected grant from the Congregational Church Building Society.

The American church is prospering —32 additions the week I visited them. It is awaiting the new town developments before considering a more worthy church building. They promise 6,000 population for this town in five years.

R—— has people of a generous type. The whole town rallied to the support of the pastor, and bore the hospital expense which his wife's illness necessitated, as a token of their appreciation of his splendid service as a Christian Minister.

H—— must speak for itself in a way. A large tract of land is being reclaimed by the irrigation plant which the government has established there. The man who so kindly took us over the project covered thirty-five miles with his auto in less than two hours, and allowed us to make four stops.

Schoolhouses are serving for meeting places. Congregationalists are alone on the field as far as any church organization is concerned.

The pastor seems to have caught the vision of helping those two hundred and fifty families during their two years of struggle. The government officials told us that it means strenuous efforts to work up that "shoe leather soil," but water and muscle would make this valley a paradise soon. The proposed parsonage had to be given up.

My last stop was at M——, South Dakota. The only American Sunday-school in that town of 300 people, with a well populated surrounding district, is conducted by Congregationalists. The Norwegian Lutherans have built a church which they are renting to our organization. My coming conflicted with a Lutheran meeting, but they generously omitted their service in our favor. This, too, is a division point on the railroad, and good work there will certainly count much in the future.

THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY

MISSIONARY DEPARTMENT.

Office: Congregational House, Boston. Henry Churchill King, D.D., President. Rev. William Ewing, Missionary Secretary. Henry T. Richardson, Treasurer. **Chicago Office: 153 La Salle St.,** Rev. W. F. McMillen, D.D., District Secretary.

THAT CALL FROM IDAHO

A large number of letters have been received in regard to "A Loud Call from Idaho," which appeared in the June number of this magazine. We are very grateful for the interest shown. We are pleased to say that the community has been supplied with literature, and, better still, it will receive the personal attention of Rev. C. W. Bushnell, our good Sunday-school missionary for Northern Idaho.

There are hundreds of places in our magnificent Rocky Mountain states —more needy than this one because they have no one to send out the call for help. The Sunday-School Society should have many more workers to find out just such places and minister to their needs.

Here is a glorious opportunity for all who love our country.

UTAH

The state of Utah, with its rapid developments and serious problems, has long been considered by the Sunday-School Society. It has now been arranged that Superintendent Bush of Colorado shall extend his jurisdiction over that state, and that Miss M. A. Isely, who has been very successful in Utah in connection with the Education Society, shall devote her service to Sunday-school work. Miss Isely will enter upon the work September 1st. We bespeak for her the earnest prayers and sympathy of all who are interested in our vast Rocky Mountain region with its great possibilities and needs. Utah is the center.

URGENCY IN WASHINGTON

Superintendent Dr. Samuel Greene writes, "We have organized four schools during the month on this field besides a good number reorganized and one union school coming to us makes practically five new schools. besides the reorganizations. All our missionaries have been steadily at work caring for the opportunities as best they can, and we have had a very successful month's work." Then Dr. Greene writes, in regard to the necessity of cutting down the apportionment to Washington: "I cannot believe there is anything in other states more urgent than the work here. We feel of course that we must accept the decision of the committee and the Board of Directors. We take it that they, with their larger view of the situation, are doing the very best they can for the several states of the whole country. I feel quite assured, however, that if they could really understand the situation here, they would not consent to any retrenchment." He then states with what sorrow he is obliged to warn two faithful mission-

aries of the probable necessity of discontinuing their services. We would that the gifts in Washington may be sufficiently increased, and that churches and individual givers may see the large opportunity in the great state of Washington for investment, and make it possible to continue the splendid force of workers there without cutting down.

NORTHERN NEW ENGLAND

Several appeals have been made for work in Northern New England. Among them, Rev. E. R. Smith, Secretary of the New Hampshire Home Missionary Society, writes: "There is Sunday-school work here which is just as legitimate as any on the frontier, and which no agency at hand is doing. It seems to me we ought to do our own Sunday-school work, taking care, of course, to coöperate with others where desirable. I am wondering if your Society would coöperate for three months this summer in placing a worker." In response to this and several other appeals, Rev. J. J. Yost, of East Bridgewater, Mass., has agreed to give his summer vacation for work and investigation in New Hampshire and Maine. The experiment is an interesting one. The need of more Sunday-school work in many of the communities is urgent.

CHILDREN'S DAY

The reports of Children's Day indicate a happy and successful day in all parts of the country. From Oregon, Supt. Smith sends a letter from Rev. E. S. Bollinger of Portland. Mr. Bollinger is pastor of the largest Congregational Sunday-school in the state. He and his wife are both musical experts. The following is the letter from Mr. Bollinger:

"The banner Congregational Sunday-school of Oregon used our Children's Day program because it stood the test, compared with the best on the market. That kind of music is just the thing. Every new piece was a gem that children could sing with delight. 'Old Glory' is a jewel worthy to be set in the garland for next year. A large flag was slowly moved in front of the great throng of people, as with orchestral accompaniment, the school sang lustily and patriotically, 'Your Flag and My Flag.' How they did sing! It was great! Tell the publishers to give us this class of music again. If nothing in the above is interesting, just know that we were 'delighted' with the 'Opened Doors.'"

Supt. Herrick, of Minnesota, writes: "I want to say that the concert exercise prepared for Children's Day was beautiful, usable and powerful as a missionary appeal. It was worked out splendidly in St. Paul's German Church. They rendered the exercise in most attractive form. The 'March Song' was one of the prettiest effects I have ever seen in such a service. As the children came up the aisle they faced the teachers on the platform, singing their response. Yesterday I saw the service at Bethany, Minneapolis, and it was good there also."

Some complaints have been received. We think in almost every case it was when the practice was not begun in time, and sufficient attention was not given.

NEXT YEAR

A committee of the Sunday-School Society is already arranging for next year. The Secretary of the Society will be very glad to receive suggestions or contributions. Complete exercises or any part will be very carefully considered, and if accepted, authors will receive liberal compensation. It is probable that next year, as in a previous year, two exercises may be prepared; one especially adapted for a church observance of Children's Day, and the other more suitable for young people and children.

ON WHEELS IN OREGON

I reached a farm house just before noon, and was invited to dine. I learned that the young lady of this home was the secretary of the Sunday-school at Argenti, which had been organized by our Superintendent, Mr. Rowley, a good many years ago. They were anxious that I should stop and preach for them on Sunday. I was willing to remain if it was possible to have meetings during the week evenings. They said, "Of course we can. We will call up everyone on the 'phone line' and have preaching this evening." We had a very good congregation and each evening the congregations increased. I was with them Sunday during the Sunday-school session, and preached for them three times that day. Everyone remained at the church, having a basket dinner. We have a very good church building, and with a little labor the membership can be built up and a good work established. The people stated that I was the first Congregational minister to visit them for four years, and that the meetings had greatly encouraged them. This place is worthy of our attention, having already the building and several members.

Making an appointment by "phone" with the people of Coon Hollow, I wheeled over to that place Monday, spent the day visiting around, and



ARGENTI SUNDAY-SCHOOL.

was greeted with a good congregation. I succeeded in organizing a Sunday-school of fifty-five members. They stated that they have not had a Sunday-school session in that section for fifteen years. There are a great many young people and a favorable opportunity for good work. The person elected as superintendent is of the right material to make things move. This point can be grouped with our church at Argenti, as they are only a few miles apart.

After visiting a number of points, I stopped and preached for a district out from Aumsville on Sunday,



AGATE SUNDAY-SCHOOL.

but did not succeed in organizing, as the people were too much divided.

Proceeding south, I was with our school at Agate on Sunday, as the superintendent stated that my being present would stimulate them. This school, under their new superintendent, is showing a marked increase in numbers and interest.

MARK C. DAVIS,
Missionary for Oregon.

We call earnest attention to the touching appeal from Washington for aid in the magnificent Sunday-school work which they are doing. They expect to come to self-support very soon, but need help in the rapid development which is now going on. Earnest appeals for enlargement come from North Dakota, South Dakota, Montana, Wyoming and many other states.

The Sunday-School Society rejoices in the splendid success of the "Together Campaign" and in the clearance of debts. It should mean a great forward movement. Fields are white for the harvest.

AMONG THE LOWLY

Rev. O. W. Hawkins, of Shelby, Alabama, is coöperating with our Superintendent, Rev. E. W. Butler, in extending the Sunday-school work, and has under his care a branch school of which we give a picture. He writes:

"Our mission school is still advancing. Our bell is a piece of sheet iron hung up on a tree limb, and when it is sounded the children and grown-ups come flocking to the school house to hear the word of God. We also give them a sermon once a month. You will find fifty cents towards our literature. The home Sunday-school is doing fairly well."



REV. O. W. HAWKINS AND MISSION SCHOOL, NEAR SHELBY, ALA.

MORE WORKERS NEEDED

The more I go about in Idaho, the more I realize the magnitude of the territory under my care, and how impossible it is for me to begin to do the work that ought to be done. I am working almost single handed in the field, for so far as I can learn, there is only one of our fields in the entire north half of the state that is not pastorless, and requiring some attention from me to protect our established Sunday-school work. If every parish had a settled pastor who would keep me advised as to new openings, my work would be easier, and show more results. I am doing my best, but help is needed.

CAMPBELL W. BUSHNELL,
Missionary for North Idaho.

A CHILDREN'S DAY IN WASHINGTON

Children's Day I spent with three of our Tacoma churches, beginning in the morning with Plymouth. Their Sunday-school held its regular service at the usual hour, and the Children's Day service took the hour for the preaching service. In the Sunday-school the children and young people receive the first consideration. If any Sunday-school Missionary, State Superintendent or National Secretary, is discouraged, or thinks our work does not pay, let him visit this school and church and get new enthusiasm and

inspiration. Here Superintendent Greene organized a small school in a little plain chapel six years ago, which has now grown into a school of nearly 300; large young people's societies; and a strong church with a house of worship admirably adapted to their work, a veritable beehive of young life and activity.

In the afternoon I went to our new Pilgrim Church in the north end of the city, where an excellent Children's Day service was rendered. Here on Easter of 1908, I organized a Sunday-school in a tent. Now they are in a humble chapel with a Sunday-school enrollment of nearly one hundred, and a church membership of nearly fifty. Their offering to our work was very good.

At night I attended a similar service at the East Church, where a very delightful service was rendered by the children, and an offering taken for our Sunday-school missionary work. At both Pilgrim and the East Church I spoke for our Society and Sunday-school missionary work. The day was a great one.

J. M. Dick,
Missionary in Washington.

TWENTY-TWO YEARS IN SOUTHERN CALIFORNIA

Rev. H. P. Case has completed twenty-two years of splendid service in Southern California. During that time he has helped in the organization of 375 Sunday-schools, that have lived from three months to twenty-two years; also in reorganizing 171. He has made 1,445 Sunday-school visits and given 3,971 sermons, talks or lectures in the interests of the work, traveling 226,505 miles. Under his direction there has been granted $4,000 worth of literature to needy schools, and there has been expended in the whole work $43,338.32. Southern California has given in return during that time, $13,861.31, but is now bravely coming near to self-support, and hopes to reach it soon.

A PRESIDENT PERHAPS

The Buckeye Road Sunday-school takes its name from the original buckeye and has its roots planted in the soil of the Buckeye State. It ought to grow, and maybe furnish a President some day. The community is a settlement mostly of foreigners, Bohemians, Poles, a few Irish and some other nationalities. These were mostly Catholics, but have deserted their church since coming to this country, "and are so left to become agnostics and infidels unless we go after them." The school is in good hands with Mr. Edwards for superintendent, and already has an attendance of sixty. He hopes to increase it. We have furnished the necessary supplies and shall give such other help as may be needed from time to time.

W. F. McMillen,
District Secretary.

PIONEERING IN OHIO

Moran Station, Ohio, is a small hamlet of fifteen houses on the Wheeling and Lake Erie R. R., grouped about a depot-postoffice, and a small saw mill with a few tributary farm houses.

Social life is practically lacking. Yet there are fifty-six children under twenty years of age, and without any conveyance of their own, in many cases, to take them to the nearest church three miles away, at Streetsboro.

The people were anxious to have a Sunday-school; but as there was no place to hold it, not even a schoolhouse, the schools of the township having been centralized, they had given up all hope of one. But we started off holding it in four homes in rotation, no one centrally located being willing to have it every Sunday. The Rev. Albert Husted and our Aurora church have taken up the work enthusiastically, and the people have responded as was to be expected.

B. M. Southgate,
District Missionary.

THE CONGREGATIONAL EDUCATION SOCIETY

Office: 14 Beacon Street, Boston, Mass.

President, Wm. R. Campbell, D.D.; Vice-President, Henry C. King, D.D.; Corresponding Secretary, Rev. Edward S. Tead; Treasurer, S. F. Wilkins; Western Field Secretary, Theo. Clifton, D.D., **153 La Salle Street, Chicago;** Field Superintendents: Utah, Rev. S. H. Goodwin, Provo.; New Mexico, Rev. J. H. Heald, D.D., Albuquerque.

NEW MEXICO---A REVIEW FOR THE YEAR ---NOTES FROM THE SCHOOLS

By Rev. J. H. Heald, D.D., Field Superintendent

THE work of our teachers, characterized as it always is by the qualities of devotion and self-sacrifice, has been so to an unusual degree this year. Most of the Mexican towns have been visited by severe epidemics of diphtheria and scarlet fever.

These epidemics are to be expected every few years, the last serious one having occurred six years ago. They pass through the Mexican country like forest fires through the dry woods, devouring everything combustible in their pathway. About *one hundred* children have died of infectious diseases the past year in the towns where our schools are. But for the courageous work of our teachers the number would have been still larger.

A little progress in this epidemic over preceding ones has been seen in the matter of quarantine. At Cubero, owing to the activity of the Jewish trader, Mr. Emil Bibo, as health officer, a creditable effort in that direction was made.

New Mexico needs a better health ordinance and better machinery for enforcing it.. Much effort has been put forth by the teachers to inculcate a correct idea with regard to contagious and infectious diseases, but progress is slow. A more systematic effort will be made in the future to instruct the pupils in the principles of physiology and hygiene. To that end each school should be provided with an up-to-date series of physiological charts.

The past year has witnessed considerable improvement in the public schools alongside ours in the Mexican towns, especially so at San Rafael, where a former teacher in our own school has been employed, and at Cubero, where a graduate of the normal department of the university has been in charge. In the latter place a new schoolhouse has been built, and for the first time the school is suitably housed. The attitude of our teachers toward the public schools is one of friendliness and encouragement.

Much has been done in industrial lines the past year. The following are the principal things taught in the different schools: paper cutting, folding and weaving; scrapbook making; cardboard modeling; clay modeling; card sewing; drawing and painting; spool knitting; needlework: different stitches, as running stitch, overcast, hemming, etc.; button bags, patchwork, several complete quilts made, dolls' clothes, aprons, dresses, em-

broidery, drawn work; weaving worsted mats; basketry; raffia mats, raffia and reed baskets; woodwork; pencil boxes, picture frames, small chairs and tables.

San Rafael

Notwithstanding the gratifying improvement in the public school of the town the past year, our own school has not lacked for numbers, over 100 having been enrolled.

In going about among the people, Miss Frost, who understands their language perfectly, hears many encouraging things showing the growing interest in education among parents and pupils. She notes great advance over the conditions existing at the time of her previous service in this school. One of her former pupils, now a woman with children of her own, came to her and said:

"Oh, I want to thank you for what you did for me in those days. I did not know enough to do it then, but I do now."

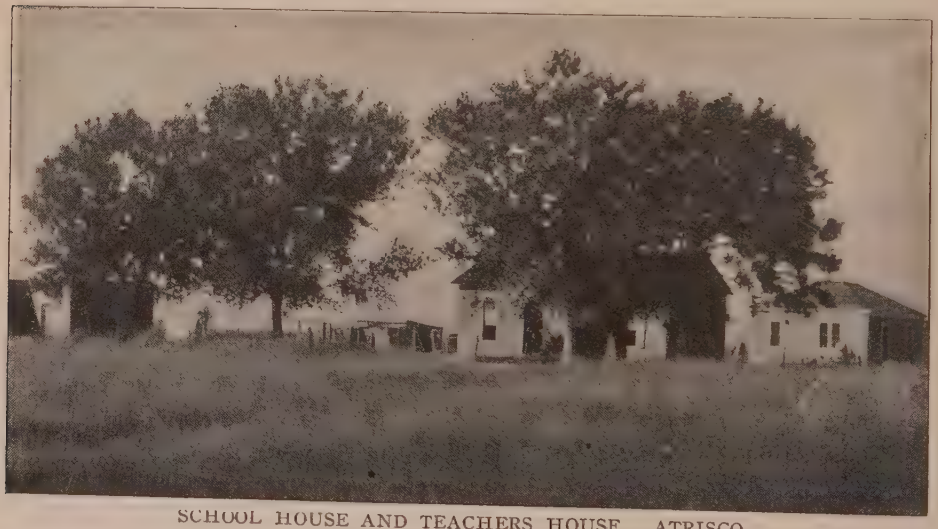
Seboyeta

Dr. Hess has devoted her time mostly to her medical work and has steadily won her way in the confidence of the people. Latterly she has extended the sphere of her activities to other villages.

The school has been well conducted by Miss Montoya, who is educationally the product of the mission schools, primarily of the Seboyeta school and later of the Presbyterian Girls' school at Santa Fé. The school has been small, the largest enrollment at any one time being 35; but the average attendance has been closer to the enrollment than in any other school, while progress in their studies has been creditable alike to pupils and teacher.

Atrisco

Miss Moore's ten years of faithful service are in evidence in the sterling character of this school. It takes time to make a school out of the raw and undisciplined material furnished by the Mexican town. Those who know the conditions, realize that this quiet, earnest, disciplined school is the product of time and toil, patience and perseverance. During its history this school has had 412 different children under instruction. 82 have been enrolled this year. Attendance has at times been much interrupted by the prevailing epidemics of mumps, diphtheria, and scarlet fever. Nevertheless the school has not been closed a



SCHOOL HOUSE AND TEACHERS HOUSE, ATRISCO.

single day. With the prevailing customs among the Mexicans about visiting the sick, we have found that the children are less exposed to disease in school than when turned loose and allowed to roam about, so it has not been our custom to close the schools on account of prevailing epidemics. In this case our policy has been justified by the fact that among the many deaths in Atrisco not a single pupil of our school was included.

San Mateo

A year ago Miss Lamson, who has so long been the efficient principal of this school, changed her name to Mrs. Dunn, but has continued the work with the same efficiency and devotion as of yore. She has been ably assisted by Miss Effie Ruth Stillians, who brought to the work thorough training and earnest consecration.

Prominent features of the school life this year have been moral training through the morning devotional exercises, and manual and industrial training occupying one hour and twenty minutes each day. This school has done much in industrial lines in previous years. This year the acquisition of a kit of tools enabled it to introduce carpentry. The achievements of the boys in their little attempts at carpenter work do much credit both to themselves and their lady instructors.

Rio Grande Industrial School

The school opened last fall. Notwithstanding almost insuperable obstacles a plucky start was made. Thirty-two pupils were enrolled during the year. All made good progress, and some made phenomenal headway. One boy of twelve entered in the third grade and at the end of the year was promoted from the fifth. In addition to his studies he read nine books. Some who were not particularly apt with books made good headway in industrial lines, as one girl of sixteen, who became as expert a cook as she was dull a student. One boy who had been running the streets learned to run three different kinds of engines reliably and well.

Several boys and girls are working through the vacation to earn their tuition for next year.

The school will enter another year with a very fair equipment and with great promise. The buildings will accommodate 40 pupils. There are 160 acres of land, most of which waits for the hand of development, about twenty acres being in alfalfa, hay, crops, and garden. Sorghum, cowpeas, soja beans, fruit, melons, and all kinds of garden stuff will be the crops this year. A dairy of seven Jersey cows give milk, while five Jersey heifers give promise for the future. One pair of mules and three horses help to make things go. An apiary of twenty hives of bees help to keep us sweet. Now if somebody will give us the money for shops and industrial equipment, we will make things hum.

Cubero

This school, which has been noted for its steady habits of attendance and application, has been seriously interrupted and at times entirely suspended because of the severe epidemic of scarlet fever prevailing. There were 18 deaths from the disease, of which 6 were of pupils in the school. During the latter part of the school year Miss Collings gave herself up largely to the care and medical treatment of the sick, under direction of our medical missionary, Dr. Hess, personally attending also to the disinfection of the houses after sickness. Her ministry was not without result in the savings of life and in winning the gratitude of the people. One of the older girls was so touched by the teacher's ministrations to her little brother that she volunteered to assist her in the care of the sick when her hands were too full. The total enrollment for the year was 76. 125 different persons attended Sunday school during the year.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

THE TESTIMONY OF A LAWYER

A lawyer of high standing in his own city, rendered a kindly service to the Board of Ministerial Relief and to one of the Board's aged pensioners and his wife. They had gone as strangers to the city where the lawyer resided and he, learning the facts, entertained them for a time in his own home and aided them very materially in getting settled for the winter in a near-by village. The Secretary wrote him expressing the thanks of the Board for his Christian courtesy and helpfulness to these dear old people.

We quote from his reply: "I am very glad to have been of service to your Board and also it gave me great pleasure to be of service to Mr. and Mrs. K., whom I consider very worthy people and entitled to every consideration. In fact, I never had a matter that seemed to appeal to me more directly than theirs. To think that a man and woman had been filling the full measure of service all their lives and then after they had got beyond the point of being of any particular use to be 'turned out to grass' as it were, seemed to me a most pitiable matter. I am sorry you have not got a Carnegie fund of ten million dollars to apply to the relief of these ministers who have served their day of usefulness."

This paragraph from the lawyer's letter furnishes food for serious reflection. It shows:

First. That busy laymen can become interested in Ministerial Relief when they see its need, and can give to the cause most helpful service. This lawyer said: "I never had a matter that seemed to appeal to me more directly than theirs."

Second. That Ministerial Relief pensioners are "very worthy people and entitled to every consideration."

Third. That our treatment of aged ministers, when they are no longer able to serve, is very much like turning the old broken down horse "out to grass." That is, that when the minister and his wife, through their infirmities of years, are unable to continue in the service of the churches and must vacate the parsonage or the home which the receipt of a salary enabled them to rent, the churches practically say: "You must now go out and support yourselves." This cold world is a pretty dry pasture for the people who are old, disabled and poor. No wonder this business man was stirred when he saw these dear old people, come as strangers to his city, insufficiently provided for, to get away from the severe winters of the Northeast into a milder climate.

Fourth. That there is need of an Endowment Fund of adequate proportion, one that would supplement the annual gifts of the churches and individuals, so that each deserving minister and his wife, when laid aside from the active service, should be provided with needed comforts, relieved of mental worry and humiliation, and made to rejoice in the love of God's people to the very close of life. Where is there a field for a great benevolence that is comparable with this of Ministerial Relief?

THE VACATION SEASON

The vacation season seriously affects the benevolences of all the denominations. Absent parishioners, closed churches, pursuit of recreation, diversion and pleasure, all of which entail special and extra expenses, have a tendency to lead the best of us, temporarily at least, to neglect the Boards which are carrying forward the great missionary and philanthropic enterprises of the denomination. Modern vacations are the natural corollary of the strenuous modern life. It was inevitable that the conditions of modern toil and competition would lead to some form of recuperation, else men everywhere would be breaking down. Even now, on all sides and in every profession and line of business, men and women are going to pieces nervously, and alas, in many cases mentally and morally.

But what we started out to say was that the vacation season, when our receipts are greatly reduced, is an especially trying time in such a work as Ministerial Relief. This is a benevolent work which has to do with the daily sustenance of God's aged servants. We all know that family expenses do not stop in the summer time. They rather increase. One of the quarterly payments to the pensioners of this Board occurs right in the midst of the vacation season, July 1st. The need of an income in the summer is quite imperative, particularly for those who are feeble and are easily exhausted by the heat and who must have special food and care.

Let us not forget the veterans while we are away on our vacations. Would we not enjoy our own privilege of a vacation all the more, if at the very time of it, we should send to the Board of Relief a generous check to aid in caring for those who are shut in, not able to travel and who must stay just where they are and patiently submit to whatever of deprivation or discomfort that may come to them?

Shall we not share the blessings of our vacation with others, with the old ministers for example?

WORTHY OF CONSIDERATION

The following extract from a letter recently received by our Secretary is worthy of serious consideration:

"I am interested in the dear men who have spent their lives in the service of the Master for a shamefully small compensation.

There are two points which in my humble opinion ought to have the profound attention of influential men touching the question of indigent ministers.

1. The salary of ministers in small towns and in the country should be raised. It is a shame to employ a well qualified man to preach the gospel for less than what is paid to common laborers, who sometimes can neither read nor write.

Influential men in the denomination can remedy this matter; and they would mighty quick if they were called to experience the privations of the $400 salary pastor for a year or two.

2. Influence should be brought to bear upon the churches, by men of prominence, not to depreciate ministers of experience in the pulpit.

It is almost impossible for a man of medium talent at 55 or 60 to find a church in which he may preach the gospel. A man at the above age in good health, is far better for the churches than a man of 30 without any experience. But the man of 30 always gets the call and the man of 55 is turned down for no reason whatsoever other than that he is guilty of having gray hairs in his head.

These men, many of them, are compelled very much against their will and sentiment to turn to your Board for help to keep body and soul together. Many suffer rather than ask aid; others attempt to do manual labor and go to a premature grave. Men of influence can remedy these abuses."

NATIONAL FEDERATION OF WOMAN'S CONGREGATIONAL STATE HOME MISSIONARY ORGANIZATIONS

President—
MRS. B. W. FIRMAN
1012 Iowa Street, Oak Park, Illinois
Vice-Presidents—
MRS. JAMES L. HILL, Salem, Massachusetts
MRS. F. G. EGGERT, Portland, Oregon
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Secretary—
MRS. G. H. SCHNEIDER
1560 Adams Street, Chicago, Ill.
Treasurer—
MRS. H. A. FLINT
604 Willis Avenue, Syracuse, New York
Editorial Secretary—
MRS. L. P. ROWLAND
369 Fountain St., Grand Rapids, Mich.

WOMAN'S HOME MISSIONARY UNION

NATIONAL PROGRAM

August, 1909

INDUSTRIAL WORK IN NEW MEXICO—THE CONGREGATIONAL EDUCATION SOCIETY

I. Congregational Education.
 (a) A Story of 93 Years.
 (b) Growth and Development from three Historic Societies—1816-1909.
 (c) Various Lines of Work.
II. New Mexico—The People and the Country.
 (a) A Historic Survey.
 (b) Character and Condition of the People.
 (c) Obstacles and Hindrances to Missionary Work.
III. Industrial Training.
 (a) Its Special Need and Value for Young Mexicans.
 (b) Old Methods and New.
 (c) Our Workers and What They Are Doing.

For the development of this program, abundant material will be furnished to any who apply to Rev. Edward S. Tead, Congregational House, Boston.

Last September the new Industrial School, called the Rio Grande Industrial School, was opened, four miles south of Albuquerque. Concerning this work Mr. Tead writes:

"We have erected a new building called Heald Hall, which is the boys' dormitory. I enclose a letter which I have just printed, showing you the hall; also a ranch house altered over into a building containing dormitory for girls, dining room and kitchen. In this hall the scholars take their meals. We have just built a new barn, and the basement of Heald Hall is now being fitted up as a shop for carpentry.

"Industrial work, as you would readily surmise, is the most expensive kind of educational work, but it is greatly needed among the Mexicans of New Mexico and there is no other school just like ours in that territory. The State University is open to all the youth of the territory, but unfortunately the Mexicans do not attend as they have not had the requisite preliminary education. The Presbyterians have an industrial school for boys only, but it is practically nothing but a high school, and little, if anything, is being done in the way of industrial training. They also have a school for girls at Santa Fe.

"The Methodists, too, have an industrial school, four miles north of Albuquerque, but the Rio Grande Industrial School is the only co-edu-

cational industrial school for Mexicans in that territory.

"We are trying the experiment of bringing boys and girls in one institution. This is an experiment, because Mexicans are loath to have their boys and girls away from home in one institution. If we succeed, we shall accomplish a great deal for these people.

"I am also asking the teachers in the other schools of New Mexico to introduce industrial training, so far as strength and time will allow. The work in New Mexico could be enlarged if we could supply teachers at the different points. The people themselves would give the land and the building."

The Education Society is aiding 71 foreigners representing 15 different nationalities in the C. E. Colleges and Seminaries.

The A. M. A. and the Congregational Home Missionary Society have fields waiting for these trained workers.

The recent annual meeting, through its published reports, presents the achievements and aims of this honored society. Will not the women of our country continue their cordial support, and even increase their gifts, inasmuch as the demands are enlarging?

TOGETHER

"Friend of the world, He lived to lend a hand,
And in each hope He held, each work He planned,
His key-word was 'Together,' till all men,
Won by His brother-love, gave love again."

This forceful quatrain lately appeared in memory of Edward Everett Hale. Is not "Together" *our* key-word? We have all followed with deepest interest The Together Campaign that has just closed its message to the churches. It has been a splendid object lesson in Christian fellowship. Its returns have been spiritual and enduring, as well as material. We learn by experience how much is accomplished by union. Witness our own National Federation, and the assured success of our new magazine.

There is still another and a broader "Together Campaign" that we are called to share, viz., the Interdenominational Council of women who love missionary work, representing nine, or is it eleven, denominations?

Such movements will surely hasten the coming of the Kingdom of our Lord.

A PLEA FOR THE PROGRAMS

Preparations will soon be in order for our fall meetings, and printed programs will be published in many of our societies. The list of selected programs, representing each one of our National Societies, and sanctioned by the wisdom and experience of the secretaries, is earnestly commended for general use.

No society is too large and important, none too small or weak, to follow with blessing to itself and helpful service to others, these selected and uniform topics. Will not state unions consider this appeal, and encourage the use of the programs?

AN OPEN LETTER TO THE AUXILIARIES

The question often recurs: How can we know more about what other societies are doing? To accomplish this end will you not send to the Editorial Secretary of this department any news of your state or local work, report of annual meetings, methods of raising money, or the use and value of the programs? It would do us all good to hear from California or Vermont, from Massachusetts or Illinois.

Let us have a reciprocity bureau and in this way help each other. Any communications received before the first of the month will appear in the issue of the month immediately following.

ACKNOWLEDGMENTS OF RECEIPTS

Congregational Home Missionary Society

Washington Choate, D. D., Treasurer

June, 1909

NEW HAMPSHIRE—$105.59.

New Hampshire Home Missionary Soc., A. B. Cross, Treasurer, 93.99. **Andover:** W. P. Elkins, 1.25. **Hillsboro:** Smith Mem., 3.35. Woman's H. M. Union, Miss A. A. McFarland, Treas., 7.

VERMONT—$387.76.

Vt. Dom. Missy. Soc., J. T. Ritchie, Treas., 158.14. **Charlotte:** 7.16. **St. Johnsbury:** East, Third, 4. **Woodstock:** S. S., 12.

Woman's H. M. Union, Mrs. C. H. Thompson, Treas., 13.18. **Barton:** W. H. M. S., 5.28. **Bristol:** W. H. M. S., 6. **Burlington:** Coll. St., W. H. M. S., 15; First W. Asso., 15. **Cabot:** W. H. M. S., 7. **Danville:** W. H. M. S., 9.38. **Georgia:** W. H. M. S., 4. **Jericho:** W. H. M. S.,5. **McIndoes Falls:** W. H. M. S., 7.31. **Northfield:** W. H. M. S., 7. **Pittsfield:** W. H. M. S., 20. **Randolph:** Bethany, 5. **Springfield:** W. H. M. S., 7. **St. Johnsbury:** No. W. Asso., 10. **Swanton:** W. H. M. S., 7. **Troy:** North, W. H. M. Soc., 6.15. **Winooski:** W. H. M. S., 8.35. "Int. Acct. Mem. Fund," 48.81. Total, 193.28.

MASSACHUSETTS—$4,776.10, of which legacies, $2,579.60.

Mass. H. M. Soc., H. N. Hoyt, Treas., 719.56. **Amesbury:** C. E., 1. **Boston:** Park St., additional, 1. **Cummington:** Village, 14.35. **Enfield:** 60. **Fairhaven:** Estate of Alex. Tripp, 38.09. **Franklin:** Lucia Cannon, 6.50; Miss L. Cannon, 3.50. **Georgetown:** First, 11.56. **Holbrook:** Winthrop, 200. **Lee:** Friends, 120. **Leominster:** Ortho., 120; Orthodox, C. E., 15; F. A. Whitney, 15. **Lexington:** G. W. Spaulding, 1. **Millbury:** Second, 38.83. **Newburyport:** Central S. S., 5.81. **North Amherst:** Estate of Edmund Hobart, 1,521.82. **Northampton:** First Church of Christ, 256.55. **Northboro:** Evan., 60.19. **Northfield:** Mrs. F. J. Stockbridge, 2. **North Wilbraham:** Grace Un., 21.41. **Roxbury:** Immanuel Walnut Avenue S. S., 15. **Shelburne Falls:** Mrs. S. T. Field, 1. **Springfield:** North, 75. **Townsend:** Legacy of Nancy J. Dix, 1,019.69. **West Newbury:** First, 25. **Worcester:** Pilgrim, 68.24; Piedmont, 12; S. L. Shaw, 2. **Whitinsville:** C. E., 25.

Woman's H. M. Asso., Miss L. D. White, Treas., 300.

RHODE ISLAND—$91.11.

R. I. H. M. Soc., Jos. W. Rice, Treas., 80.26. **Providence:** Mrs. J. E. Brown, 1. **Saylesville:** Mem. Chapel, 9.85.

CONNECTICUT—$2,674.72, of which legacy $1,000.00.

Missionary Soc. of Conn., Security Co., Treas., 276.77. **Bridgeport:** Second, 175.52; Park Street, 280.35; S. S., 11.41. **Buckingham:** 10. **Connecticut:** A Friend, 200. **Fairfield:** 88.50. **Glastonbury:** 25. **Greenwich:** Second, S. S., 29.11; C. E., 8. **Hartford:** Warburton Chapel S. S., 16.35. **Lebanon:** E. N. Hinckley, 10. **Milford:** First, 11.39; A. S. Clark, 10. **New Haven:** Estate of Geo. E. Day, 1,000; Dwight Place, 150; Ch. of Redeemer, S. S., 11.27. **New Milford:** First, 97.93; S. S., 15.03. **Old Saybrook:** First, 12.15. **Ridgefield:** S. S., 15. **South Manchester:** 5. **South Norwalk:** 29.95. **Stamford:** First, 27.74. **Taftville:** 36.80. **Winsted:** Second, S. S., 9.

Woman's H. M. Un., Mrs. J. B. Thomson, Treas., 112.45.

NEW YORK—$503.16; less refunded $4.00.

N. Y. H. M. Soc., C. W. Shelton, Treas., 25.94. **Angola:** Miss A. H. Ames, 5. **Brooklyn:** Flatbush, 114.35; Immanuel, 24.22. **Buffalo:** Pilgrim S. S., 5. **Canandaigua:** S. S., 50. **Candor:** 11.50. **Flushing:** Broadway, S. S., 2.02. **Friendship:** Mrs. E. N. Wassan, 20. **Middletown:** First, 29. **Smithtown:** Miss F. N. Tyler, 1. **Spencerport:** 12.45. **Utica:** Plymouth, 17.38. **Walton:** 189.30.

NEW JERSEY—$28.00.

Dover: Swedes Beth., 3. **Montclair:** First S. S., 20. **Orange:** "Old Lady," 5

PENNSYLVANIA—$261.42.

Received by Rev. E. Ricker, **Sharon:** 5.50.

Allegheny: First, 27.67. **Braddock:** First, 18. **Chandlers Valley:** Swedes, 2. **Monterey:** Hawley Mem., 5.25. **Pittsburg:** Cash, 200.

W. H. M. Un., Mrs. D. Howells, Treas., **Guys Mills:** 3.

VIRGINIA—$9.94.

Falls Church: 9.94.

GEORGIA—$42.36.

Atlanta: Central, 42.36.

ALABAMA—$3.50.

Ashland: Christian Home, Goldville, Mt. Carmel and Goodwater, Shady Grove, 2.50. **Millerville:** 1.

LOUISIANA—$1.38.

Received by Rev. J. B. Gonzales, **Vinton:** 1.38.

ARKANSAS—$11.50.

Received by Rev. J. B. Gonzales, **Texarkana:** 5. **Gentry:** 6.50.

FLORIDA—$29.15.

Pomona: Pilgrim, 20.73. **Tavares:** Union, 8.42.

TEXAS—$36.42.

Received by Rev. J. B. Gonzales, **Morrill:** 3.07. **Dallas:** Central, 33.35.

OKLAHOMA—$3.78.

Welleston: First, 3.78.

NEW MEXICO—$8.75.

Received by Rev. J. H. Heald, Gallup, 8.75.

OHIO—$49.20.

Cong. Conf., J. G. Fraser, Treas., 23.58. **Castalia:** 6. **Cincinnati:** J. W. Hull, 1. **Oberlin:** First S. S., 18.62.

INDIANA—$17.00.

Lowell: Mrs. E. N. Morey, 5. **Terre Haute:** Plymouth, 12.

ILLINOIS—$607.15.

Illinois H. M. Soc., J. W. Iliff, Treas., 306.65. **Morrison:** Robert Wallace, 200. **Naperville:** C. H. Goodrich, 50c; **Payson:** L. K. Seymour, 100.

MICHIGAN—$47.50.

Mich. Cong. Conf., C. A. Gower, Treas., 41.50. **Detroit:** Miss S. A. Watson, 1. **Saginaw:** Mrs. A. M. Spencer, 5.

WISCONSIN—$15.54.

Clear Lake: Swedes, 4.31. **Elkhorn:** Mrs.

L. M. Greene, 5. **Wood Lake and Ekdall:** Swedes, 6.23.

MINNESOTA—$392.18.

Received by Rev. G. R. Merrill, D.D.: **Mahnomen:** 5.16. **Minneapolis:** Pilgrim, 20. Plymouth, 109.80. **St. Paul:** Olivet, 3. Total, 137.96. **Brownton:** 2. **Northfield:** Birthday Gift, 50.

Woman's H. M. Un., Mrs. C. D. Siehl, Treas. **Austin:** 19.87. **Belgrade:** Aux., 1. **Big Lake:** Aux., 3. **Mantorville:** Aux., 1. **Marshall:** 5. **Minneapolis:** First, Aux., 5. Fremont Aux., 5; Linden Hills, 3; Lowry Hill, 5; Lyndale, Aux., 3; Park Avenue, 40.75; Jr. S. S., 3.50; Plymouth, Aux., 70; Robbinsdale, 5. **New Richland:** 6. **Orroch:** S. S., 1.10. **St. Paul:** St. Anthony Aux., 15. **Sherburne:** 4. **Stillwater:** Jr. C. E., 1. **Waseca:** 5. Total, 202.22.

KANSAS—$6.00.

Kansas City: H. Binnian, 5. **Wamego:** J. F. Willard, 1.

NEBRASKA—$52.73.

Neb. Cong. H. M. Soc., S. I. Hanford, 50. **Alliance:** German, 2.73.

NORTH DAKOTA—$225.39.

Gwinner: Scand., 2. **Hurd:** 3.39. **Maxbass:** 10.50. **La Moure:** 200. **Sterling:** Mayflower and Moffat, 2.50.

Woman's H. M. Un., Mrs. E. H. Stickney, Treas., **Carrington:** W. M. S., 7.

SOUTH DAKOTA—$221.14.

Received by Rev. W. H. Thrall, D.D.: **Badger:** 16. **Hudson:** Additional, 50c. **Milbank:** Rev. W. J. Oldfield, 10. **Vermillion:** 50. **Yankton:** 57.06. W. H. M. Un., 10. Total, 143.56. **Harding Grove:** 3.50. **Lake Norden:** 6.08. **Leslie:** 5. **Java:** Johannes, 63.

COLORADO—$2.75.

Rocky Ford: German, 2.75.

MONTANA—$21.42.

Helena: 4.87. **Park City:** 5.70.

Woman's Miss. Soc., Mrs. W. S. Bell, Treas.: **Billings:** C. E., 1.50. **Columbus:** 9.35. Total, 10.85.

CALIFORNIA—NORTH—$32.00.

Del Rey: Salems German, 5. **Fresno:** Kreuz, German, 15; Zions German, 12.

CALIFORNIA—SOUTH—$26.00.

Alhambra: Rev. Francis Lawson, 25. **Perris:** Mrs. S. A. P. Wheeler, 1.

OREGON—$31.56.

Portland: Ebenezer German, 25. **Wilsonville:** Hood View, 6.56.

WASHINGTON—$216.98.

Ahtanum: 24. **Odessa:** Emmaus, 5. **Hoffnungsberg:** German, 3; Pilgrim, 1.61; Andrew Jahnke, 25; Rev. F. J. Reister, 25. **Pasco:** 27.07. **Ritzville:** First, 50; Immanuel, 3; Salem, 3; Zion, German, 5; Rev. W. F. Essig, 15. **Seattle:** Kirkwood, 3. **Tolt:** 25. **Walla Walla:** Zion, German, 2.30.

JUNE RECEIPTS.

Contributions	$7,359.58	
Legacies	3,579.60	$10,939.18
Interest		1,928.81
Literature		15.72
Total		$12,883.71

STATE SOCIETY RECEIPTS

THE MISSIONARY SOCIETY OF CONNECTICUT.

Joel S. Ives, Treasurer.
Congregational House, Hartford.

Receipts for June, 1909.

Bethel: 10. **Branford:** 28. **Bridgeport:** First, 85.12; Second, 65.82. **Canaan:** Pilgrim, 59.15; Central Village, 12.11. **Chaplin:** 7.50. **Cornwall:** Second, 52. **East Canaan:** 5. **East Hampton:** 5.40. **East Norwalk:** Swd., 4.25. **Hartford:** First, 174.65. **Mansfield:** First, 30. **Middletown:** First, 21.28. **New Haven:** Humphrey St., 42.95. **North Madison:** 5. **Portland:** 4.20. **Simsbury:** 49.68. **Union:** 2.40. **Waterbury:** Swd., 5. **West Haven:** 11.75. **Wethersfield:** 15. W. C. H. M. U., 204; New Haven Congregational Union, 50. Designated, 414.20; undesignated, 536.06.

CONGREGATIONAL CONFERENCE OF OHIO.

J. G. Fraser, D.D., Treasurer, Cleveland.

Receipts for June, 1909.

Cleveland: Hough Ave., 47.24; special, 9.10; pers., 3; S. S., 13; Trinity. Pers, 15; interest on invested funds, 42. **Kent:** 69. **Mt. Vernon:** 15. **Nelson,** 5. **Norwalk:** 8. **Oberlin:** Second, 25.03; spec., 40.05. **Somerdale:** 1.32. **Toledo:** Central, 30.83. Total, $323.59.

The American Missionary Association

H. W. Hubbard, Treasurer

Receipts for June, 1909

The Daniel Hand Educational Fund For Colored People

Income for June	$9,434.83
Previously acknowledged	47,455.27
	$56,890.10

Current Receipts

Note.—Where no name follows that of the town, the contribution is from the church and society of that place. Where a name follows, it is that of the contributing church or individual. S. S. means Sunday School; Ch. means Church; C. E., the Young People's Society of Christian Endeavor; S. A., means Student Aid.

MAINE—$397.03.

Belfast: First, S. S., Lincoln Mem., 5. **Benton** Falls: Ch., 4.50. **Calais:** Ch. for Piedmont College, Demorest, Ga., 22.76; Mrs. Murchia's, S. S. Class, for S. A., Marion, Ala., 4.20. **Saco:** W. M. Soc., two bbls. goods, for Greenwood, S. C. **Cumberland Mills:** John E. Warren, for Fisk U., 25.00. **Ellsworth:** First Ch., 11.20. **Farmington:** S. S., for S. A. Fisk U., 20. **Foxcroft** and **Dover:** Ch, 20.15. **Kennebunk:** M. G. Parsons, for Fisk U., 50. **Newcastle:** Second Ch., 10. **Phippsburg:** C. E., for S. A. Fisk U., 30. **Sebago Lake:** Ch., 2.35. **Sherman Mills:** Washburn Mem. Ch., 5. **South Paris:** L. M. Soc., bbl. goods, for

Greenwood, S. C. **Standish:** Ch., 6.15. **Wilton:** Ch., 10.61. **Woodfords:** Mrs. Whitney, for S. A., Marion, Ala., 8.

Maine Woman's Aid to A. M. A., Mrs. Helen W. Davis, Treasurer: **Bangor:** First, 7; Central, 50; Hammond St., 25. **Hampden:** 30. **Rockland:** 20.75. **Thomaston:** 4. **Yarmouth:** 25.36. Total, 162.11.

NEW HAMPSHIRE—$84.20.

Amherst: Ch., 22. **Dublin:** Ch., 3.53. **Fitzwilliam Depot:** "A Friend," 5. **Francestown:** Ch., 12.60. **Guild:** Mission Band for S. A., Marion, Ala., 5. **Hollis:** Ch., 6.87 **Keene:** First Ch., Everyday Club, bbl. goods, for Saluda, N. C. **Laconia:** W. M. Soc., 5. **Lancaster:** Elwyn Wheeler, for S. A., Marion, Ala., 5. **New Castle:** Ch., 3.50. **Plaistow, N. H.** and **North Haverhill, Mass.:** Ch., 5. **Troy:** Ch., 10.70.

VERMONT—$377.40.

Coventry: Ch., 15. **Montpelier:** "A Friend," for S. A., Grand View, Tenn., 50c. **New Haven:** Ch., 4.54. **Pittsford:** Ch., 14.50. **Plainfield:** Mrs. A. Betsey Taft, 8. **Randolph:** L. M. S., bbl. goods for Athens, Ala. **St. Johnsbury:** South Ch., S. S., 19.27. **Saxton's River:** Ch., 11. **Townshend:** Ch., 7.66; S. S., 1.70. **Wallingford:** Ch., additional, 3. **Wells River:** Ch., additional, 2.

Congregational Woman's Home Missionary Union of Vermont, Mrs. C. H. Thompson Treasurer: **Barton:** W. H. M. S., for McIntosh, Ga., 10. **Bellows Falls:** W. M. S., 80c; Ladies Union, for Grand View Tenn., 9.68. **Berkshire:** East, W. H. M. S., for McIntosh, Ga., 2.50. **Brattleboro:** Primary S. S., for Scholarships, 2; West, W. Asso., for McIntosh, Ga., 3. **Burlington:** First Ch., Woman's Assoc., for Porto Rico, 5; Primary S. S., for Scholarships, 16.09; Opportunity Circle, for Scholarships, 25; College St. Ch., W. H. M. S., for McIntosh, Ga., 15. **Cambridgeport:** W. H. M. S., for Grand View, Tenn., 2.35. **Glover:** West, W. H. M. S., for McIntosh, Ga., 8.50. **Hinesburg:** W. H. M. S., for Grand View, Tenn., 5. **Ludlow:** W. M. S., 80c. **Middlebury:** W. H. M. S., for McIntosh, Ga., 4.54. **Northfield:** Jr., C. E., for Scholarship, Moorhead, Miss., 10. **Norwich:** W. H. M. S., for McIntosh, Ga., 7. **Randolph:** Bethany, M. S., for Porto Rico, 3. **Rupert:** W. H. M. S., for McIntosh, Ga., 5. **Springfield:** W. H. M. S., for McIntosh, Ga., 6. **St. Johnsbury:** North Ch., Woman's Asso., for Porto Rico, 10; Jr. C. E., for Scholarships, 5. **Swanton:** W. H. M. S., for McIntosh, Ga., 8. **Thetford:** W. H. M. S., for Grand View, Tenn., 5.35. **Waterbury:** W. H. M. S., for Grand View, Tenn., 5.32. Interest, account of Memorial Fund, 109.85. C. W. H. M. U., 5.45. Total, 290.23.

MASSACHUSETTS—$6,327.53. (Donations, $4,329.76. Legacies, $1,997.77.)

Agawam: Ch., 5; S. S., Lincoln Mem. 5. **Amherst:** Ch. of Christ in Amherst College, 56.99. **Attleboro:** A. C. Carpenter, 25; Miss Lizzie Day, for S. A., Fisk U., 25. **Boston:** Central Ch., 480; Mrs. Charlotte Fiske, for Marshallville, Ga., 300; H. A. Wilder, for Tougaloo U., 500; Boylston Ch., 14.85; Dorchester, Romsey Ch., 6; Jamaica Plain Central Ch., 100; Roxbury, Eliot Ch., 25.29; Roxbury, Immanuel—Walnut Ave. Ch., 251; Roxbury, Immanuel—Walnut Ave. Ch., 170.19 (5 of which for American Highlanders). **Braintree:** First S. S., 18.67. **Brockton:** First Ch., Ladies, bbl. goods for Saluda, N. C.; Porter S. S., 10. **Cambridge:** Prospect St. Ch., 75.16, less 50 refunded on previous contribution, 25.16; Margaret Shepard Soc., 7; Shepard Guild, for Santee, Neb., 3; "A Friend," 1. **Chicopee:** Third Ch., W. M. Soc., for S. A. Fisk U., 50; Ella M. Gaylord, for S. A., Fisk U., 50. **Dalton:** **W. Murray Crane,** for Demorest, Ga., 100. **Easthampton:** First Ch., 19.08. **East Northfield:** Mrs. A. Grant, 1; Miss Hall, 5; "A Friend," 1, for S. A., at Grand View, Tenn.; Mrs. Mary Houghton, for S. A., Grand View. Tenn., 25. **Haverhill:** "A Friend." for S. A., Fisk U., 200. **Holyoke:** First Ch., 191.16. **Housatonic:** Ch., 23.78. **Lawrence:** Trinity Ch., 23.50. **Lincoln:** Ch., 211. **Lowell:** High St. Ch., 33.32; Pawtucket Ch., L. M. S., bbl. goods, for Saluda, N. C.; **Lynn:** First Ch., 24.44; Central L. M. Soc., box goods for Greenwood, S. C. **Merrimac:** Ch. 14.20. **Millbury:** Second Ch., 9.62; S. S., 20. **Mittineague:** Southworth Paper Co., case paper for Lexington, Ky. **Newburyport:** Central, S. S., 6.33. **Northampton:** First Ch., Sunbeam Circle, for S. A., Marion, Ala., 12. **Northfield:** Y. W. C. A., 7.71. **Palmer:** Second Ch., 16; George Ezekiel, for Demorest, Ga., 5. **Peabody:** J. K. Cole, for Piedmont College, 5. **Rutland:** Missionary Soc., bbl. goods for Moorhead, Miss. **Somerville:** Prospect Hill Ch., Priscilla Club, for Marshallville, Ga., 5. **South Framingham:** Grace Ch., S. S., 15.45. **South Hadley:** Ch., 14.28. **Spencer:** Y. W. Missionary Club, bbl. goods, for Saluda, N. C. **Springfield:** Hope Ch., 8.56; Memorial Ch., W. H. M. S., for S. A., Fisk U., 50; Olivet Ch., 7.62; St. Johns Ch., S. S., for S. A., Cappahosic, Va., 7; H. W. Cutler, for Demorest, Ga., 25; Mrs. T. H. Hawks, for Jos. K. Brick Sch., Enfield, N. C., 5; "Friends," for S. A., Cappahosic, Va., 13. **Taunton:** Trin. Ch., 229.17. **Wakefield:** W. H. M. Soc., 50. **Webster:** Miss Perry, bbl. goods, for Marion, Ala. **Weymouth:** Old South Ch., 6. **Winchendon:** North Ch., additional, 80c. **Wollaston:** Ladies of Ch., bbl. goods for Saluda, N. C. **Worcester:** Old South Ch., 135.63; Piedmont Ch., 10; Pilgrim Ch., 68.24; Plymouth Ch., 205.72.

Woman's Home Missionary Association of Mass. and R. I., Miss Lizzie D. White, Treasurer: W. H. M. A., 400 (of which for salaries, 390, and for Chinese, 10.).

Total donations for Mass., $4,339.76, less amount refunded to "A Friend" in Mass., 10. Total, $4,329.76.

Legacies.

Amherst: Edmund Hobart, by Moses M. and Frank A. Hobart, executors, 1,014.55, (reserve legacy, 676.36), 338.19. **Plymouth:** Amasa Holmes, 3.49. **Walpole:** Abigail Guild, 964.84. **Wellesley:** Mrs. Lydia W. Gould, 8.33. **West Brookfield:** Mary A. L. Brown, 308.33. **West Springfield:** Sarah L. Eldridge, 200.62. **Whitinsville:** Wm. H. Whitin, 116.67. **Worcester:** Mrs. H. W. Damon, 3.97; Sarah T. Ranger, 53.33.

RHODE ISLAND—$4.78.

Tiverton: Ch., 4.78.

CONNECTICUT—$6,911.49.

(Donations, $1,535.36; Legacies, 5,376.13.)

Berlin: Mrs. F. L. Wilcox, box papers, for Thomasville, Ga. **Bethel:** First Ch., L. M. Circle, for Pleasant Hill, Tenn., 40. **Bridgeport:** Second Ch., 175.52; South Ch., Women's Benevolent Soc., for freight on goods to Saluda, N. C., 2. **Buckingham:** Ch., 5. **Danielson:** C. E., for S. A., Fisk U., 50. **Derby:** Second S. S., 10. **Fair Haven:** Pilgrim Ch., 90.64. **Gilead:** Ch., 18. **Hartford:** Center Ch., for Tougaloo U., 225.70; Center Ch., S. S., for Santee, Neb., 27.92; Mrs. Elizabeth Bullard, for Marshallville, Ga., 17.50. **Hebron:** First Ch., Ladies, for Thomasville, Ga., 13.25. **Higgamun:** Ch., 6. **Manchester:** Second, S. S., for Demorest, Ga., 10. **Mansfield:** Second, Ch., 5. **Meriden:** W. H. Catlin, for Tougaloo U., 5. **Nepaug:** C. E., for Gregory

Institute, 8. **New Haven:** Center Ch., 113.93; Center Ch., S. S., for Santee, Neb., 17.50; Ch. of the Redeemer, S. S., 4.42; Welcome Hall, S. S., 20.27. **Newington:** S. S., for Marshallville, Ga., 15. **North Stonington:** Ch., 16. **Norwich:** Broadway Ch., for Demorest, Ga., 100; Park Ch., H. M. U., box goods for Moorhead, Miss., Miss Ida E. Sutherland, two bbls. and box goods, for Lawndale, N. C. **Oakville:** Union Ch., 5.97. **Old Saybrook:** Ch., 16.11. **Putnam:** "Friend" for Tougaloo U., 2. **Simsbury:** First Ch. of Christ, 25.79. **South Manchester:** Ch., 65. **Stamford:** Ladies Aid Soc., for furnishing room at Saluda, N. C., 25; Mrs. F. J. Love, for furnishing room at Saluda, N. C., 5. **Terryville:** Ch., 125.96; Mission Circle, for furnishing room at Saluda, N. C., 20. **Torrington:** Center Ch., Jr. C. E., for Blanche Kellogg Institute, Santurce, Porto Rico, 7. **Warren:** Ch., 9. **Waterbury:** Mrs. Gilman C. Hill, for Tougaloo U., 25. **West Goshen:** Goshen Aux., for Savanah, Ga., 5. **West Haven:** First Ch., 12.25. **West Woodstock:** Ch., 7.65. **Wethersfield:** C. E., 15; Ladies Aid Soc., bbl. goods for Thomasville, Ga. **Willimantic:** First Ch., 42.98.

Woman's Congregational Home Missionary Union of Conn., Mrs. J. B. Thomson, Treasurer, **New Britain:** South Ch., W. H. M. S., 70. **New Milford:** First Ch., W. M. Soc., 44. **Taftville:** L. M. Soc., 10. Total, 124.

Legacies.

Jewett City: James Johnson, 21.30. **Lyme:** Harriet H. Matson, 241.67. **New Haven:** George E. Day, by Henry B. Sargent, executor, 1,000. (reserve legacy, 666.66) 333.34. **New Milford:** Mary M. Hine, 273.61. **Norwich:** A. S. Benjamin, 166.67; Rev. W. S. Palmer, D.D., 515.01. **Short Beach:** Sophia P. Ray, 323.33. **Westport:** Morris W. Lyon, 323.33. **Wethersfield:** Susan Buck, 1,011.20. **Rowayton:** Wm. J. Craw, 166.67. **West Hartford:** Anson Chappell, 2,000.

NEW YORK—$803.44.

(Donations, 732.60; Legacies, 70.84.)

Albany: Mrs. M. C. Germain, for Fisk U., 50. **Angola:** Miss A. H. Ames, 5. **Brooklyn:** Ch. of the Pilgrims, W. H. M. S., for S. A., Fisk U., 13.17; Flatbush Ch., 69.21; Immanuel Ch., 19.37; J. O. Niles, 25; "A Friend," 20. **Buffalo:** First Ch., 100. **Canandaigua:** S. S., for Demorest, Ga., 25; Mrs. S. D. Backus, for Tougaloo U., 25. **Clayton:** W. M. U., bbl goods, for Kings Mt., N. C. **Coventry:** Mrs. S. A. Beardslee, 10. **Dunkirk:** Mrs. S. W. Baker, for Fisk U., 100. **Lockport:** Mrs. Lena Hough, for Kings Mountain, N. C., 2; "Friends," and S. S., for Kings Mountain, N. C., 10. **Middletown:** First Ch., 29. **New York:** Pilgrim Ch., bbl. and box goods, for Marion, Ala; "In His Name," for Piedmont College, 5. **Richmond Hill:** Daisy L. Ketcham, for Demorest, Ga., 5. **Union Center:** J. T. Brown, 50c.

Woman's Home Missionary Union of New York, Mrs. J. J. Pearsall, Treasurer. **Brooklyn:** Central Ch., Jr. Aux., 5; United Ch., W. M. S., for S. A. Fisk U., 50. **Buffalo:** First Ch., W. M. S., for Kings Mountain, N. C., 25. **Canandaigua:** W. H. M. S., for S. A. Fisk U., 25. **New York:** Broadway, Tabernacle, S. W. W., 5. **Rutland:** W. M. S., 9.35. **Syracuse:** Plymouth S. S., for S. A. Pleasant Hill, Tenn., 25. **Utica:** Plymouth L. A. Soc., 30, (10 of which for Am. Highlanders, 10 for Kings Mountain, N. C., and 10 for Chinese Mothers and Children, in Cal.) **Wading River:** W. M. S., 5. **Watertown:** S. S., 25; C. E., 15. Total, 219.35.

Legacy.

Batavia: Elizabeth L. Rice, 212.50 (reserve legacy, 141.66), 70.84.

NEW JERSEY—$551.68.

Montclair: First Ch., 500; S. S., for Athens, Ala., 25. **Newark:** First Ch., Jube Mem. S. S., 16.68. **Passaic:** Peter Reid, for Demorest, Ga., 10. **Upper Montclair:** "Friends," two bbls. goods for Moorhead, Miss.

PENNSYLVANIA—$276.37.

Allegheny: First Ch., 14.66. **New Wilmington:** Miss E. M. Sharp, for S. A., Thomasville, Ga., 6.50. **Philadelphia:** John H. Converse, for Fisk U., 50. **Pittsburg:** George H. Christy, 200. **Spring Creek:** Ch., for Saluda, N. C., 2.21.

Women's Missionary Union of Pennsylvania, Mrs. David Howells, Treasurer, **Guys Mills:** W. M. S., 3.

OHIO—$5,271.35. (Donations, $187.61; Legacies, $5,083.74.)

Akron: West Ch., 51. **Cleveland:** Cyril Ch., 7; Hough Ave. Ch., 35.43; Hough Ave. S. S., 13; Jr. C. E., 3. **Columbus:** North Ch., 12.35. **Fredericktown:** J. S. Carr, Call Bell, for Dining Room, Jos. K. Brick School, Enfield, N. C. **Huntsburg:** Mrs. M. J. Burr, for S. A., Lexington, Ky., 5. **Medina:** E. C. Carrington, Baby Organ, for Saluda Seminary, N. C. **Mt. Vernon:** First Ch., 20. **Oberlin:** Second Ch., 19.58. **Wakeman;** Second Ch., 16.25. **Toledo:** Washington St. Ch., for Tougaloo U., 3; Rev. E. B. Allen, for Tougaloo U., 2.

Legacies.

Toledo: John T. Newton, for Fisk U., 4,762.40. **Wellington:** Edward West, by J. T. Haskell, Exec., $1,000, less tax of 36—964 (reserve legacy, 642.66), 321.34.

INDIANA—$1.50.

Boone Grove: Mrs. Prudence Paddock, for Greenwood, S. C., 1.50.

ILLINOIS—$2,149.73.

Berwyn: Bessie H. Craig, 10. **Big Woods:** Ch., for Scholarship, Fisk U., 26. **Brimfield:** S. S., for Demorest, Ga., 10. **Champaign:** First Ch., 37.14. **Chicago:** Pilgrim Ch., 9.07; Miss S. Agnes Mahn, for S. A., Lexington, Ky., 2; Mrs. Ethel H. Taylor, for Greenwood, S. C., 2; "A Friend," for Lexington, Ky., 5.50. **Evanston:** W. Soc., for Fisk U., 28.12. **La Grange:** Ch., 32. **Oak Park:** Second Ch., 22.55; Third Ch., 3.74. Mr. Standish, 1. **Olney:** C. E. Soc., for Pleasant Hill Acad., Tenn., 9.25. **Ottawa:** Miss Alice M. Fiske, for Demorest, Ga., 25. **Payson:** Ch., 13; L. K. Seymour, 200. **Pittsfield:** C. E., for Pleasant Hill, Tenn., 5. **Ridgefarm:** Presbyterian Ch., W. M. Soc., for S. A., Fisk U., 18. **Rockford:** Ralph Emerson, for Building Fund, Emerson Institute, Mobile, Ala., 1,525. **Roscoe:** Ch., 8. **Shabona:** Ch., 15.

Woman's Home Missionary Union of Illinois, Mrs. A. H. Standish, Treasurer. **Chicago:** New England, S. S., for Am. Highlanders, 7.11; University, W. S., for Fisk U., 25; Warren Ave. Inter. S. S., for S. A., Black Mountain Acad., 13.55. **Creal Springs:** W. S., 2 (1 of which for Piedmont College and 1 for Crow Agency, Mont.). **Elgin:** S. S., for S. A., Grand View, Tenn., 8. **Emington:** W. S., 5. **Geneva:** W. S., for S. A., Fisk U., 10; S. S., 5; and Prim. S. S., 3 (for S. A., Fisk U.). **Highlands:** W. M. S., 6.70. **Lombard:** W. S., 5. **Moline:** First, W. S., for S. A., Fisk U., 15. **Naperville:** W. S., for Fisk U., 15. **North Englewood:** C. E., for Black Mountain Acad., 10. W. H. M. U. of Illinois, 12. Total, 142.36.

MICHIGAN—$369.37.

Ann Arbor: L. M. S., Bbl. Goods, for

Athens, Ala. **Cadilac:** Women's Soc., 7. **Detroit:** North Ch., 1.65. **Grand Rapids:** Park Ch., 12; Park Ch., L. M. S., Box Goods, for Greenwood, S. C., South Ch., 8.80. **Jackson:** Plymouth Ch., 6.72. **Litchfield:** "Shining Lights" Circle, for S. A., Marion Ala., 10. **Memphis:** Ch., 1.25. **Muskegon:** First Ch., 45.15; **Olivet:** Women's Society, 5. **Travers City:** Mrs. Frank Hamilton, for S. A., Fisk U., 1. **Ypsilanti:** Miss Frances Higley, for Greenwood, S. C., 1; "A Friend in Michigan," for Tougaloo U., 250.

Woman's Home Missionary Union of Mich., Mrs. A. H. Stoneman, Treasurer. W. H. M. U., 19.80.

IOWA—$129.14.

Atlantic: First Ch., Girls of Children's Band, Bbl. Goods, for Savannah, Ga.; Boys of Children's Band, 8 (5.89 of which for Manual Training, Beach Institute, and 2.11 for Freight on Goods to Savannah, Ga.). **Clear Lake:** First Ch., 5.15. **Green Mountain:** First Ch., 7. **Independence:** Grace E. Potwin, for Mobile, Ala., 50c. **McGregor:** W. M. S., for Savannah, Ga., 1.57. **Maquoketa:** Mrs. Sophia Clark, for Orange Park, Fla., 5.00. **Osage:** W. M. Soc., for Savannah, Ga., 2.82. **Traer:** W. M. Soc., for Savannah, Ga., 10. **Webster City:** W. M. Soc., for Savannah, Ga., 4.04.

Woman's Home Missionary Union of Iowa, Miss H. K. Edson, Treasurer. **Council Bluffs:** W. M. S., for Beach Inst., 5. **Decorah:** C. E., for Pleasant Hill, Tenn., 5. **Des Moines:** Plymouth, W. M. S., for Beach Institute, 3.30. **Glenwood:** W. M. S., for Beach Institute 23.85 (10 of which for Industrial Dept.). **Grinnell:** W. M. S., for Beach Institute, 2. **Iowa City:** S. S., 3.01 (of which, for S. A., Beach Institute, 79c., and 2.22 for Pleasant Hill, Tenn.). **McGregor:** W. M. S., for Beach Institute, 5.15. **Mt. Pleasant:** S. S., for Pleasant Hill, Tenn., 1.70. **Newton:** Mrs. Fisk, for S. A., Fisk U., 25. **Olds:** W. M. S., for Beach Inst., 3.30. **Washta:** C. E., for Pleasant Hill, Tenn., 5. W. H. M. U., for S. A., Santee, Neb., 2.75. Total, 85.06.

WISCONSIN—$408.16.

Arena: First Ch., 5. **Brandon:** Ch., 5. **Burlington:** Plymouth, S. S., for S. A., Fisk U., 6.25. **Columbus:** Olivet Ch., 116.37. **Grand Rapids:** W. M. S., 7.70. **Green Lake:** Hartford Ch., 16.55. **Hartford:** Mrs. Le Count and "Friends," for Meridian, Miss., 3, and Bbl. Goods. **La Crosse:** First Ch., 101.50. **Milwaukee:** Grand Ave. Ch., 28.17; Grand Ave. S. S., 3.42. **Ripon:** Mrs. Harwood, 5. **Rochester:** Mrs. L. Augusta Hurlburd, for S. A., Lexington, Ky., 5, and Table Linen for Teachers' Home. **Viola:** Ch., 2. **Viroqua:** Ch., 24.

Woman's Home Missionary Union of Wisconsin, Mrs. E. F. Hansen, Treasurer. **Beloit:** First, W. M. S., 2. **Brandon:** W. M. S., 4.17. **Delavan:** W. M. S., 4.75. **Whitewater:** Ch., 30.28; Ladies' Union, 8. W. H. M. U., 15. Unassigned, 15. Total, 79.20.

MINNESOTA—$207.83.

Chisholm: Union S. S., Bbl. Goods for Moorhead, Miss. **Cottage Grove:** Ch., 5.72. **Duluth:** Mrs. Wm. A. McGonagh, for S. A., Fisk U., 10. **Minneapolis:** Lowry Hill Ch., C. E., for Savannah, Ga., 10; Plymouth Ch., 31.37.

Woman's Home Missionary Union of Minnesota, Mrs. C. D. Siehl, Treasurer. **Appleton:** Aux., 4. **Austin:** Aux., 4.41. **Belgrade:** 1. **Big Lake:** Aux., 1. **Excelsior:** C. E., 10. **Grey Eagle:** Jr. C. E., 1.75. **Hawley:** Jr. C. E., 1.38. **Mantorville:** 1. **Marietta:** S. S., 3.05. **Minneapolis:** First S. S., 14; Como Ave., S. S., 5.12; Fremont Ave., W. M. S., 5.03; Lowry Hill, W. M. S., 1; Lyndale Aux., 2; Plymouth, W. M. S., 18; Park Ave. Aux., 6.71; S. S., 10; Jr. S. S., 3.80; Whatsoever Band, 5; St. Louis Park Aux., 3.10; S. S., 5.23. **St. Paul:** Park, Jr. C. E., 3; Plymouth Aux., 15; St. Anthony Aux., 7.50. **New Richland:** 4. **Orrock:** S. S., 1.45. **Pelican Rapids:** 7.21. **Shelburne:** 2. **Stillwater:** Jr. C. E., 1. **Waseca:** Aux., 3. Total, 150.74 (of which for Moorhead, Miss., 53.48; for Porto Rico, 30; for Chinese and Japanese Work, 23.26; for Piedmont College, 24; and for Santee, Neb., 20).

MISSOURI—$21.00.

St. Louis: Stephen B. Anderson, for Tougaloo U., 5; Mr. and Mrs. E. A. Harris, for Tougaloo U., 5; Miss Mary Harris, for Tougaloo U., 5; Beulah Johnson, for Tougaloo U., 1. **Springfield:** German Ch., 5. **Webster Groves:** Woman's Association, Bbl. Goods, for Marion, Ala.

KANSAS—$60.17.

Blue Rapids: Addie R. Brice, 3. **Emporia:** First Ch., 27.30. **Kensington:** Ch., 2. **Wakefield:** S. S., 2.87.

Woman's Home Missionary Union of Kansas, Miss Emma W. Wallace, Treasurer. **Topeka:** First, 25.

NEBRASKA—$58.32.

Avoca: Ch., 3. **Friend:** German Ch., 6. **Linwood:** Ch., 6.80. **Omaha:** St. Mary's Ave., Ch., 42.52.

NORTH DAKOTA—$6.25.

Oberon: Ch., additional, 1.25. **Westhope:** C. E., for Santee, Neb., 5.

SOUTH DAKOTA—$20.00.

Columbia: Missionary Soc., box and bbl. goods, for Moorhead, Miss. **Ree Heights:** Ch., 20.

COLORADO—$44.00.

Denver: Chas. A. Harris, for Tougaloo U., 25. **Fort Collins:** Plymouth Ch., 14. **Manitou:** Ada A. Rush, for Tougaloo U., 5.

ARKANSAS—$20.00.

Eudora: J. A. Cowan, for Tougaloo U., 10. **Sterling:** Mary L. Parker, for Tougaloo U., 5; Geneva Pugh, for Tougaloo U., 5.

CALIFORNIA—$2.00.

Hollister: Mrs. Dank, for Macon, Ga., 2.

WASHINGTON—$62.15.

Seattle: Mrs. S. Anderson, for Tougaloo U., 10. **Spokane:** Miss Mary L. Nichol, for Tougaloo U., 5. **Tacoma:** First Ch., for Mobile, Ala., 47.15.

VIRGINIA—$4.00.

Hampton: C. E., for Santee, Neb., 4.

KENTUCKY—$9.10.

Lexington: Miss Ella Abbott, for S. A., Chandler Sch., 2; Florence K. Crafts, for S. A., Chandler School, 50c; "A Friend," 60c; Frank P. Boyd, for Chandler School, 3; Students of Chandler School, 3.

NORTH CAROLINA—$52.02.

Beaufort: Rev. F. W. Sims, for Tougaloo U., 5; Mrs. F. W. Sims, for Tougaloo U., 2.50. **Blowing Rock:** Mrs. John Ingle, for Skyland Institute, 2. **Enfield:** Chapel collection for Jos. K. Brick School, 2.52; Mrs. S. E. H. Fletcher, for Tougaloo U., 10. **Mt. Gilead:** Middle District, Local Association, 2. **Sedalia:** Northern District Association of Cong. Chs., 2. **Tempting:** Chapel, 1. **Wilmington:** Ch., Lincoln Mem., 25.

SOUTH CAROLINA—$25.56.

Greenwood: Primary pupils of Brewer School, 66c; "Friends," 4.90, for Brewer Normal School. **Rock Hill:** Margaret Whittemore, for Demorest, Ga., 20.

TENNESSEE—$54.25.

Chattanooga: Dr. Owen W. James, for

Tougaloo U., 5. **Memphis:** Cossett Library Board, for Le Moyne Inst., 35; Edw. Trigg, for Tougaloo U., 10; Mrs. N. E. Whitman, for Tougaloo U., 4.25.

GEORGIA—$223.50.

Fort Valley: Lucille M. McLendon, 10. **Macon:** Mrs. LeRoy Monroe Felton, for Demorest, Ga., 5.75. **Savannah:** Beach Aid Association, for Beach Institute, 200; "A Friend," for Beach Institute, 2. **Toccoa:** Mrs. E. P. Simpson, for Demorest, Ga., 5.75.

ALABAMA—$260.05.

Athens: "Friends," for Trinity School Improvements, 68. **Florence:** Burrell School teachers, 19.55. **Mobile:** Alumni and Former Students of Emerson Institute, 11.25; "Friends," for Building Fund, Emerson Institute, 154.25. **Montgomery:** Rev. and Mrs. E. E. Scott, for Tougaloo U., 2. **Tuskegee:** Leo J. Foster, for Tougaloo U., 5.

MISSISSIPPI—$148.95.

Asylum: Moses, Maggie and Ada Allen, for Tougaloo U., 5. **Bentonia:** Boston T. Brown, for Tougaloo U., 8. **Clarksdale:** Dr. H. W. Nichols, for Tougaloo U., 10; Mr. and Mrs. W. A. Nichols, for Tougaloo U., 5; Mrs. Nannie L. Spawn, for Tougaloo U., 5. **Elizabeth:** Mrs. Diana Dasker, for Tougaloo U., 1. **Flora:** Lela Wingate, for Tougaloo U., 5. **Graham:** "Minnie and Bertha," for Tougaloo U., 10. **Grenada:** Mrs. Jessie A. Cunningham, for Tougaloo U., 5. **Jackson:** Lydia Ball, 10; H. S. Farrish, 5; Edw. Garrett, 5; F. C. Granberry, 10; Rev. James A. Mitchell, 50c; Geo. S. Morley, 5; Edw. Powell, 1; Narcissa Tate, for Tougaloo U., 2. **Liberty:** E. F. Castor, for Tougaloo U., 5. **Madison:** Clara Perry, for Tougaloo U., 1. **Shaw:** Mrs. Ella Dorsey, for Tougaloo U., 1. **Shelby:** Mrs. Mary E. Nelson, for Tougaloo U., 4. **Tougaloo:** Geo. W. Donald, for Tougaloo U., 16.20, (6.20 of which for Striby Hall); Eleanor Ellis, 1; Miles Holmes, 6; Neil McCoy, 5; B. P. Moman, 1; H. C. Reid, 2; Mrs. Emma J. Rhone, 1.50; Ed. Rhone, 5; P. H. Smith, 1; E. W. Whitfield, 1.50, for Tougaloo U. **Vicksburg:** Wm. Burrell, for Tougaloo U., 5; "A Friend," for Tougaloo U., 25c.

LOUISIANA—$35.50.

New Orleans: Central Ch., S. S., 3. **Roseland:** First Ch., 30.

Woman's Missionary Union of Louisiana, Miss Mary L. Rogers, President: **Abbeville:** L. M. Soc., 2.50.

FLORIDA—$31.06.

Daytona: First Ch., 23.34. **Fessenden:** Estella Rials, for Tougaloo U., 3. **Orange Park:** Geo. B. Hurd, for Orange Park School, 4.72.

TEXAS—$42.50.

Austin: Nancy J. Flanders, for Tougaloo U., 2.50; Millard F. Newman, for Tillotson College, 5. **San Antonia:** Porter F. Roberts, for Tougaloo U., 10. **Texarkano:** Dr. Matthew M. Stevens, for Tougaloo U., 25.

CANADA—$1.00.

St. Catherines: Miss Sophia Bates, for Greenwood, S. C., 1.

SUMMARY FOR JUNE, 1909.

Donations	$12,923.90
Legacies	12,528.48
Total	$25,452.38

SUMMARY.

Nine Months, From October 1, 1908 to June 30, 1909.

Donations	$144.968.64
Legacies	80,072.50
Total Receipts Nine Months.	$225,041.14
Expenditures Nine Months	253,325.86
Dr. Bal. on Current Year	$28,284.72

H. W. HUBBARD, Treas.

American Missionary Ass'n, Congregational Rooms, Fourth Ave. and 22d St., New York, N. Y.

Congregational Church Building Society

Charles E. Hope, Treasurer

Receipts for June, 1909

For Church Building.

CALIFORNIA—$531.24.

Beckwith: 10. **Berkeley:** First, 36.50; North, 12.50. **Ceres:** 11.76. **Etiwanda:** 20. **Lodi:** Church and S. S., 15. **Martinez:** 13.50. **Oakland:** First, by Mrs. S. R. A., 250. **Pacific Grove:** 32.90. **Pomona:** 67.63. **Rialto:** 16. **San Francisco:** Park, 21.50; Mission, 19.35. **San Luis Obispo:** 4.60.

COLORADO—$100.

Otis: 100.

CONNECTICUT—$543.81.

Bolton: 4. **Bridgeport:** Second, 54.85. **Darien:** First, 36. **East Norwalk:** Swede, S. S., 1.45. **Fairfield:** H. M. U., 20. **Hartford:** First, 119.55; Warburton Chapel, S. S., 14.25. **Plymouth:** Church and S. S., 11. **Putnam:** Second, 53.06. **Ridgefield:** S. S., 10. **Sharon:** 3.82. **Simsbury:** 6.88. **Stanwich:** 1. W. C. H. M. U., 200. **West Haven:** First, 7.95.

FLORIDA—$40.39.

Daytona: 17.94. **Eden:** 10. **Pomona:** 5. **Tavares:** 7.45.

GEORGIA—$7.42.

Americus: Davis Chapel, 57c. **Atlanta:** Union Tabernacle, 3.40. **Ocee:** 3.45.

ILLINOIS—$298.06.

Beecher: 3.17. **Big Rock:** English, 5. **Bloomington:** 28.67. **Chicago:** First, 25; Pilgrim, 9.07; Mont Clare, 3.05. **Chillicothe:** 13.81. **De Long:** 9.45. **Harvey:** 15.71. **La Grange:** 16.35. **Marseilles:** 5.90. **Payson:** L. K. Seymour, 100. **Rantoul:** 5. **Rockford:** Second, 43.88. **Roscoe:** 8. **Sherrard:** 6.

INDIANA—$640.

Alexandria: 600. **East Mt. Carmel:** 40.

IOWA—$34.11.

Centerdale: Second, 6.80. **Davenport:** German, 5. **Muscatine:** First: 5. **Sheldon:** 9. **Wittemberg:** 5.31. For the Charles Henry Taintor Memorial Fund. **Eldon:** Mrs. J. F. Hardin, 3.

KANSAS—$48.79.

Sabetha: 25. **Sedgwick:** 1.74. **Topeka:** Seabrook, 10. **White Cloud:** 12.05.

LOUISIANA—$10.75.

Iowa: 10.75.

MAINE—$30.33.

Auburn: Sixth Street, 10. **Bangor:** Hammond Street, S. S., 5.08. **Benton Falls:** 2.25. **York Village:** First, 13.

MASSACHUSETTS—$514.73.

Attleboro: Mrs. L. R. Smith, 5. **Boston:**

Mt. Vernon, 66.37; Roslindale, 9.24; Roxbury, Eliot, 22.50. **Bridgewater:** Central Square, 14.25. **Brockton:** Porter S. S., 10. **Easthampton:** First, 15.82. **Granby:** 11.63; S. S., 3.33. **Hingham:** 19.04. **Lynn:** First, 21.15. **Maynard:** 23.50. **Middleboro:** First, 14.60. **Middlebury:** Second S. S., 32.14. **Milton:** First, 3.27. **Menton:** Auburndale, 111. **Oxford:** First, 6.04. **Plympton:** 5. **Seekonk:** 9.31. **South Framingham:** S. S., 7.61. **Springfield:** Hope, 6.39. **Waltham:** Trinitarian, 26.59. **Ware:** East, 32.70. **Wellesley Hills:** 20.85. **Worcester:** Plymouth, 10.40; Piedmont, 7.

MICHIGAN—$85.78.
Butternut: 60. **Flint:** 10.39. **Grand Rapids:** Wallin, 5.39. **Lansing:** Pilg., 10.

MINNESOTA—$10.56.
Cannon City: 4.55. **Lake Stay:** 3.76. **Starbuck:** 2.25.

NEBRASKA—$911.58.
Bladen: 5.80. **Bruning:** 574.40. **Campbell:** 8. **Eustis:** 300. **Exeter:** 12.40. **Liberty Creek:** 98c. **York:** 10.

NEW HAMPSHIRE—$383.39.
Bath: 6.75. **Bethlehem:** 5.80. **Bristol:** 7. **Concord:** South, Bible School, 23.12. **Conway:** North, S. S., 2.45. **Epping:** 5. **Exeter:** Phillips, 15.18. **Hampton:** S. S., 8.14. **Keene:** First, S. S., 25. **Langdon:** E. Knight, 2. **New Castle:** 1.75. **Swanzey:** S. S., 1.20. For the Charles Henry Taintor Memorial Fund. **Marlboro Depot:** Mrs. J. A. Fuller, 2. **Walpole:** Friends, 17. **West Rindge:** A Friend, by H. M. B., 5; A Friend, by W. E., Wetherbee, 5; M. B. Herrick, 1; Mrs. M. L. M., 250.

NEW JERSEY—$142.40.
Montclair: First, 100. **Newark:** Belleville Avenue, 42.40.

NEW YORK—$125.55.
Brooklyn: Flatbush, 59.32; Immanuel, 9.69. **Ithaca:** 17.13. **Mt. Vernon Heights:** 15. **Parkville:** 10.91. **Port Leyden:** 9.50. **Westmoreland:** 4.

NORTH CAROLINA—$5.
Fayetteville: 4. **Haw Branch:** 1.

NORTH DAKOTA—$27.70.
Amenia: Y. P. S. C. E., 5. **Cooperstown:** M. B., 5. **Fargo:** Scandinavian, 5. **Havana:** 5. **Lakota:** 7.70.

OHIO—$320.64.
Akron: West, W. M. S., 5. **Andover:** W. M. S., 1.60. **Bellevue:** W. A., 3. **Belpre:** W. M. S., 1.19. **Burton:** W. M. S., 4; Y. P. S. C. E., 80c. **Canfield:** W. S., 80c. **Cincinnati:** Walnut Hills, 24. **Clarksfield:** 80c. **Cleveland:** First, W. S., 8; First Y. P. S. C. E., 1.60; Bethlehem, W. M. S., 3.20; Calvary, W. A., 1.20; Cyril Chapel, 10; East Madison, W. A., 2.40; Highland, W. M. S., 80c.; Hough Avenue, 14.16; Park, W. A., 1.60; Pilgrim, W. A., 13; Pilgrim, M. B., 80c. **Columbus:** Eastwood, W. M. S., 5. **Cuyahoga Falls:** W. M. S., 1.67. **East Cleveland:** W. A., 3.70. **Fredericksburg:** W. M. S., 1.04; Y. P. S. C. E., 2. **Hudson:** W. A., 7.95. **Ironton:** W. M. S., 2.23. **Kent:** 38. **Kirkland:** 2. **Lorain:** First, W. A., 10. **Mansfield:** Mayflower, W. M. S., 90c. **Marietta:** First, W. M. S., 9.50. **Martins Ferry:** 6.12. **Marysville:** 80c. **Medina:** Jr., Y. P. S. C. E., 2. **Mt. Vernon:** 5; W. M. S., 1.60. **North Fairfield:** W. M. S., 1.92. **Norwalk:** W. M. S., 48c. **Oberlin:** Second, W. M. S., 10.88; S.S., 4.80. **Plain:** W. M. S., 80c. **Ravenna:** W. M. S., 2.24. **Ruggles:** 3.99. **Sandusky:** 11.50. **Toledo:** Central, 17.43; Central, Pri. S. S., 2; Washington Street, W. M. S., 7.40. **Twinsburg:** W. M. S., 1.60; A Friend, 50. **Wayne:** W. M. S., 2.94. **Wellington:** W. A., 4.40. **Zanesville:** W. M. S., 80c.

OKLAHOMA—$12.65.
Breckenridge: 1.05. **Guthrie:** Plymouth, Rent, 10. **Perkins:** 1.60.

OREGON—$20.
Freewater: 10. **Pendleton:** 10.

PENNSYLVANIA—$42.20.
Allegheny: First, 10. **Du Bois:** Swede, 3. **Gays Mills:** W. M. S., 3. **Glenolden:** 10. **Kane:** 16.20.

RHODE ISLAND—$5.32.
Tiverton: 5.32.

SOUTH DAKOTA—$36.80.
Houghton: 5. **Johannes:** 15. **Oacoma:** 5. **Rapid City:** 5.80. **Sioux Falls:** German, 6.

VERMONT—$84.34.
Bennington: Second, W. H. M. S., 10. **Brattleboro:** L. A., 21.66. **Bridgewater:** 5.76. **Cambridge:** W. H. M. S., 5. **Danville:** W. H. M. S., 4.62. **Montgomery Center:** 4.30. **Newburg:** W. H. M. S., 12. **Pittsfield:** W. H. M. S., 18. **Sudbury:** W. H. M. S., 3.

WASHINGTON—$20.26.
Ahtanum: 7. **Anacortes:** S. S., 4. **Five Mile Prairie:** 7.26. **Touchet:** 2.

WISCONSIN—$10,142.12.
Beloit: First, 1. **Delavan:** 4.68; S. S., 5. **Eau Claire:** O. H. Ingram, 10,000. **Evansville:** 18. **Glenwood:** 5. **Harris Ridge:** 2. **La Crosse:** First, 51. **Madison:** Pilgrim, 10. **Mill Creek:** 3.50. **Racine:** First, 22.72. **Whitewater:** 10.22; L. M., 3. W. H. M. U., 6.

WYOMING—$2.70.
Shoshoni: 2.70.

INTEREST—$866.49.
Eustis, Neb.: 228.99. **New York:** Interest, 637.50.

LOANS REFUNDED—$7,071.
Oakland, Cal.: Market St., on loan, 11. **Washington, D. C.:** Plymouth, on loan, 300. **Big Rapids, Ill.:** English, on loan, 100. **Alexandria, Ind.:** on loan, 1,310. **Auburn, Me.:** Sixth Street, on loan, 360. **Portland, Me.:** West, on loan, 100. **Fitchburg:** Finnish, on loan, 250. **Hudson, Mass.:** on loan, 250. **Detroit, Mich.:** Brewster, on loan, 1,000. **Grand Ledge, Mich.:** on loan, 50. **Grand Rapids, Mich.:** Smith Memorial, on loan, 50; Wallin, on loan, 35. **Thompsonville, Mich.:** on loan, 40. **St. Louis, Mo.:** First German, on loan, 150; Reber Place, on loan, 20. **Elizabeth, N. J.:** on loan, 35. **New York, N. Y.:** Manhattan, W. G., on loan, 100; North, on loan, 50. **Richmond Hills, N. Y.:** on loan, 600. **Jamestown, N. D.:** on loan, 100. **Lakota, N. D.:** on loan, 60. **Martins Ferry, O.:** on loan, 300. **Forest Grove, Ore.:** on loan, 100. **Du Bois, Pa.:** Swede, on loan, 100. **Edwardsville, Pa.:** Bethesda, on loan, 50. **Glenolden: Pa.:** on loan, 200. **Williamsport, Pa.:** on loan, 250. **Chattanooga, Tenn.:** First, Balance on loan, 600. **Dallas, Tex.:** Central, on loan, 400. **Medford, Wis.:** on loan, 50. **Shullsburg, Wis.:** on loan, 50.

INTEREST ON CHURCH LOANS—$496.75.
Elkhart, Ind.: 126. **Detroit, Mich.:** Brewster, 150. **Utica, N. Y.:** Plymouth, 78.75. **Dallas, Texas:** Central, 24. **Beloit, Wis.:** Second, 35. **Martins Ferry, O.:** 47. **Spokane, Wash.:** Swede, 36.

FOR PARTICULAR CHURCHES.

IOWA—$149.79.
Denmark, 8.86. **Des Moines:** Greenwood, 100; Union, 25. **First Congl. Society of Floyd Co.:** 15.93.

KANSAS—$1,535.
Junction City: 1,535.

MASSACHUSETTS—$20.37.
Stockbridge: Interlacken, 20.37.

NEW YORK—$225.
W. H. M. U., 225.

FOR PARSONAGE BUILDING.

CALIFORNIA—$120.
Etiwanda: on loan, 25. **Fruitvale:** on loan, 30. **Panama:** on loan, 20. **Redondo:** on loan, 15. **Rialto:** on loan, 30.

CONNECTICUT—$52.50.
Ansonia: German, on loan, 37.50. W. C. H. M. U., 15.

FLORIDA—$300.
Jacksonville: on loan, 300.

GEORGIA—$20.
Marietta: on loan, 20.

ILLINOIS—$80.
Chicago: German Pilgrim, on loan, 25; Lawn, on loan, 30. **Harvey:** on loan, 25.

INDIANA—$595.
Alexandria: on loan, 570. **Dunkirk:** on loan, 25.

IOWA—$40.
Stuart: on loan, 40.

KANSAS—$1.50.
Valeda: Rent, 1.50.

MASSACHUSETTS—$30.
Newton: Auburndale, for loan, 30.

MICHIGAN—$30.
Grand Junction: on loan, 15. **Redridge:** on loan, 15.

MINNESOTA—$54.48.
Belgrade: Aux., 1. **Big Lake:** Aux., 1. **Culdrum:** on loan, 12.50. **Mantorville:** Aux., 1. **Marshall:** Aux., 75c. **Minneapolis:** First Aux., 2.30; Fremont Avenue Aux., 1.50; Linden Hills, Aux., 75c; Lowry Hill, Aux., 1; Park Avenue Aux., 5.20; Plymouth, 11.98. **New Richmond:** Aux., 1. **Robbinsdale:** Aux., 2.50. **St. Paul:** Plym., Aux., 5; Park, Aux., 5. **Sherburne:** Aux., 1. **Stillwater:** Jr., Y. P. S. C. E., 1.

NEBRASKA—$75.
Westcott: on loan, 75.

NEW JERSEY—$90.
Chatham: on loan, 50. **Little Ferry:** on loan, 40.

NEW YORK—$520.
Spring Valley: on loan, 20. **North New York:** on loan, 500.

NORTH CAROLINA—$108.
Raleigh: on loan, 108.

NORTH DAKOTA—$30.
Medina: on loan, 30.

OKLAHOMA—$13.87.
Wankomia: 13.87.

PENNSYLVANIA—$62.50.
Williamsport: on loan, 62.50.

VERMONT—$20.
Saxton River: on loan, 20.

WASHINGTON—$217.50.
Brighton: on loan, 50. **Marysville:** on loan, 20. **Seattle:** Green Lake, on loan, 30. **Touchet:** on loan, 17.50. **Spokane:** Swede, on loan, 100.

WISCONSIN—$75.
Cashton: on loan, 20. **Clear Lake:** Swede, on loan, 20. **Gays Mills:** on loan, 12.50. **Glenwood:** on loan, 12.50. **Lone Rock:** on loan, 10.

Receipts for Church Building ..	$23,612.86
Receipts for Particular Churches	1,930.16
Receipts for Parsonage Building	2,535.35
Total receipts for month	28,078.37

The Congregational Sunday-School and Publishing Society

Henry T. Richardson, Treasurer

Contributions for Missionary Work

May, 1909

NOTE.—In the following list the Children's Day contributions are indicated by italic type; other contributions are in roman.

Where no name follows that of the town the contribution is from the church or church and society of that place. Where a name follows, it is that of a church. S. means Sunday-school; C. means church; C. E., the Young People's Society of Christian Endeavor. "For Supplies" refers to money received for helps which had been granted from our missionary fund.

ALABAMA—
Anniston: *C. and S., 5.* **Marion:** 1. Supplies, 1.56. Total, $7.56 (of which $5 is C. D. Collection.)

NORTHERN CALIFORNIA—
Clio: S., 5.15. **Hot Springs:** 16.50. **Oleander:** 3.50. **Tipton:** 10. Total, $35.15.

SOUTHERN CALIFORNIA—
Casmalia: L. L., 50c. **Kalu:** L. L., 1.40. **Mt. Hollywood:** S., 5.65. **Oaksdale:** L. L., 1.55. **Pizno:** L. L., 3.47. **Pomona:** 13.79. **Santa Fe Dist.:** L. L., 3.25. **Santa Magarita:** L. L., 2.31. Total, $31.92.

COLORADO—
Craig: 5.14. **Denver: Englewood:** S., 9.01. **Hayden:** 75; S., 4.26. **Newcastle:** C. and S., 2.40. **Rocky Ford:** 2.75. Friend, 3.50. Total 102.06 (of which $2.40 is C. D. Collection.)

CONNECTICUT—
Broad Brook: S., 5. **Bridgeport:** First, 30.87. **Burlington:** 3.16. **Colchester:** S., 4.25. **East Hartford:** First A. D., 11.19. **Groton:** 5. **Hartford:** Park, 50. **New Haven:** Davenport, 7.02. **North Haven:** S., 10.28. **Norwich:** Greeneville, 15. **Stratford:** S., 5. **Wolcott:** 4. W. H. M. U., 105. Total, $255.78 (of which $105 was received through W. H. M. U.)

FLORIDA—
Jacksonville: Ind., 2.

IDAHO—
Pearl: S., 3. **Peck:** 1.07 **Spring Creek:** S., 50c. Total, $4.57.

ILLINOIS—
Albion: S., 1.69; J. C. E., 20c. **Alton:** W. S., 10. **Aurora:** W. S., 10. **Bowen:** S., 50c. **Champaign:** J. A. H., 2.50. **Chicago:** Ravenswood, W. S., 5.50; South S., 10; M. B., 60c; Bowmansville, J. C. E., 40c; California Ave., Prim. Dept., 3; Rogers Park, W. S., 5; Mont Clare, S., 1.26; W. S., 5; Auburn Park, W. S., 1; Waveland Ave., W. S., 3; North Shore Prim. Dept. S., 1.40. **Decatur:** 12.40. **Dundee:** W. S., 15. **Earlville:** J. A. D., 10. **Evanston:** Primary S., 1.30. **Forest:** W. S., 3.40. **Gray's Lake:** S., 1.61. **Hinsdale:** S., 6; M. B., 3. **Mendon:** S., 3.68. **Moline:** Union S., 1.66. **Oak Park:** First W. S., 16;

Third W. S., 5. **Ottawa:** W. S., 5. **Park Ridge:** German, 3.50. **Paxton:** J. C. E., 50c. **Peoria:** First, 35; S., 2.53. **Port Byron:** M. B., 2. **Rantoul:** S., 2.68. **Rockford:** Second Travel Club, 2.05; E. C., 2.50. **Sandwich:** W. S., 10. **Shabbona:** S., 8.06. **Sterling:** W. S., 10; J. C. E., 50c. **Warrensburg:** Illini C. E., 5. **Waukegan:** W. S., 5. **Western Springs:** G. M. B., 2. **Winnebago:** W. S., 5. **Yorkville:** W. S., 8. Undesignated, 248.63. Total $498.05 (of which 50c is C. D. collection, and $405.14 received through W. H. M. U.)

IOWA—

Burlington: W. S., 5. **Cedar Falls:** W. S., 10. **Clinton:** First W. S., 3. **Creston:** First, W. S., 2. **Davenport:** Edwards W. S., 5. **Des Moines:** Plymouth W. S., 1. **Farragut:** W. S., 1. **Grinnell:** W. S., 10. **Hampton:** W. S., 5. **Iowa City:** 2.85; W. S., 1.50. **Monticello:** W. S., 5. **Montour:** 11.32. **Muscatine:** First, W S., 2. **Onawa:** W. S., 1.50. **Okaloosa:** W. S., 4. **Ottumwa:** First, 2; W. S., 9.85. **Riceville:** W. S., 1. **Stuart:** W. S., 3. **Tabor:** W. S., 6. **Wall Lake:** 326. **Waterloo:** W. S., 3. Total, $98.28 (of which $80.85 was received through W. H. M. U.)

KANSAS—

Garfield: 5. **Ottawa:** 5. **Topeka:** First, W. S., 5. **Wellington:** 10. **Wheaton:** 5. **White Cloud:** C. and S., 3.86. Total, $33.86, (of which $5 was received through W. H. M. U.)

LOUISANA—

Vinton: First, 1.35.

MAINE—

Lewiston: 6. **Rockland:** 19.58. Total, $25.58.

MASSACHUSETTS—

Boston: Park St., H. D., 25; Brighton, 6.52. **Braintree:** First, A. T. B., 2. **Danvers Center:** Maple St. S., 15. **Deerfield:** South, 5.75. **Haverhill:** Center, 27.35. **Holbrook:** S., 25. **Hyde Park:** 23.18; S., 15. **Lynn:** Central, 6.99. **Medford:** West, 8.66. **Melrose:** 15.60; Highlands, 10.50. **New Bedford:** Trinitarian S., 2. **Palmer:** First, S., 5. **Peabody:** South, 25.50. **Pepperell:** 10. **Reading:** 5. **South Hadley:** 12.55; L. B. S., 25.75. **Sutton:** Prim. S., 1. **Wareham:** S., 8.50. **Whitman:** 5.50. Friend, 5. W. H. M. A. of Massachusetts and Rhode Island, 150. Total, $442.35 (of which $150 was received through W. H. M. A.)

MICHIGAN—

Allenville: 1. **Bay City:** S., 5. **Brimley:** 1. **Pine Grove:** 2.07. **Rosedale:** 1. **Trout Creek:** 3.03. **Wells:** 1.21. Total, $14.31.

MINNESOTA—

Appleton: C. and S., 5. **Minneapolis:** Plymouth, 60.03. **Springfield:** 1.93. **Villard:** *1.73.* Total, $68.69 (of which $1.73 is C. D. collection.)

MISSOURI—

Lebanon: 5.55.

MONTANA—

Gardiner: 2.70. **Wibaux:** S., 1.04. Total, $3.74.

NEBRASKA—

Alliance: German, 2.73. **Ashland:** 7.16. **Bladen:** 52c. **Campbell:** 4.90. **Neligh:** S., 45c. **Norden:** S., 35c. **Red Cloud:** Ind., 50. **Waverly:** 3.12. **Wood Lake:** Red Deer Lake S., 1.07; Cherry Valley S., 67c; District No. 103 S., 1.01. Supplies, 5.40. Total, $77.38.

NEW HAMPSHIRE—

Berlin: 2.80. **Concord:** South, M. S., 5. **Hancock:** 3.05. Female Cent Inst. and W. H. M. U., 50. Total, $60.85, of which $50 was received through W. H. M. U.

NEW JERSEY—

East Orange: First, 3.45. **Montclair:** First S., 20. Total, $23.45.

NEW YORK—

Albany: Prim. Dept. S., 2.50; C. R., 5. **Brooklyn:** Central L. B. S., 25. **New York:** Broadway Tabernacle, 257.80. **Roscoe:** *2.25.* **Syracuse:** Goodwill B. C. K. D., 5. Total, $297.55 (of which $2.25 is C. D. collection.)

NORTH DAKOTA—

Driscoll: S., 50c. **Fingal:** C. and S., 3.56. **McHenry:** 1.98. **Pingree:** 2.50. **Scranton:** S., 1.40. **Sentinel Butte:** S., 15c. **Sterling:** S., 68c. **Wyndmere:** 4.57. Total, $15.34.

OHIO—

Brecksville: 6. **Isle St. George:** *S., 3.* **Toledo:** Washington St., 5.32. **Youngstown:** Plymouth, 5. Total $19.32 (of which $3 is C. D. collection.)

OKLAHOMA—

Oklahoma City: *Pilgrim S., 5.*

OREGON—

Cedar Mills: E. S., 1. **Mountaindale:** 2.41. **Smith River:** 3.15. **Trail:** 2.60. Friend, 50c. Supplies, 25c. Total, $9.91.

PENNSYLVANIA—

Philadelphia: Kensington, 1. **Scranton:** Plymouth S., 11.72. Total, $12.72.

SOUTH DAKOTA—

Brushie: S., 45c. **Chalk Butte:** S., 1.05. **Fairview:** S., 1.02. **Howie:** S., 58c. **Rose-bud:** S., 6. **Sulphur Divide:** collection, 81c. Supplies, 40c. W. H. M. U., 30. Total, $40.31 (of which $30 was received through W. H. M. U.)

TENNESSEE—

Pleasant Hill: *S., 4.75.*

TEXAS—

Farwell: 2. **Friona:** 3.34. **Morrill:** 3.05. **Spring Lake:** 6. Total, $14.39.

VERMONT—

Barre: L. U., 8; East, S., 1. **Brandon:** W. S., 7. **Brattleboro:** West, First W. A., 5.45. **Cambridge:** Jeffersonville W. S., 3.65. **Cornwall:** 6. **Fairhaven:** First W. S., 4. **Franklin:** W. S., 2.42. **Jamaica:** W. S., 1. **Jericho Center:** First, W. S., 3.48. **Lyndon:** 3.10. **Manchester:** W. S., 3.94. **Middlebury:** W. S., 8. **Milton West:** W. S., 5. **Newport:** W. S., 6. **Orleans:** W. S., 8. **Peacham:** W. S., 3. **Poultney:** East, 2. **Rockingham:** Bellows Falls, L. U., 10. **Royalton:** M. S., 3.12. **Rutland:** W. S., 20. **St. Johnsbury:** North W. S., 15; South W. S., 10. **Sheldon:** 2.03. **Shoreham:** W. S., 5.60. **Springfield:** W. S., 5. **Townshend:** W. S., 1. **Vergennes:** W. S., 6. **Wallingford:** W. S., 6. **Waterbury:** W. S., 4.50. **Weathersfield:** Ascutneyville W. S., 4. **Westford:** W. S., 3. **Whiting:** W. S., 2. **Woodstock:** W. S., 17. Total, $195.29 (of which $190.26 was received through W. H. M. U.)

WASHINGTON—

Allyn: 2.25. **Glenwood:** 4.77; S., 2.26. **Lakeside:** 2. **Silvana:** S., 2.80. **Wickersham:** 3.10. Total, $17.18.

WYOMING—

Big Horn: S., 6.36. **Big Piney:** S., 2. **Buffalo:** S., 5. **Cheyenne:** S., 6.20; South S., 3. **Dayton:** S., 2. **Douglas:** S., 3. **Glendo:** S., 2.40. **Green River:** S., 2.50. **Guernsey:** S., 75c. **Klondike:** S., 2. **Lander:** S., 1. **Lusk:** S., 2.50. **Manville:** S., 1.25. **Pinedale:** S., 75c. **Riverton:** S., 95c. **Rock Springs:** S., 10. **Sheridan:** S., 4. **Torrington:** S., 1.10. **Wheatland:** S., 5. Total, $61.76.

Appropriation from Business Dept., 1250. Total, $3,736.00, of which $24.63 is C. D. collections and $1,016.25 received through W. H. M. U.

During the month the Society aided 130 schools of which 30 were newly organized.

Congregational Education Society

S. F. Wilkins, Treasurer

Receipts for June, 1909

MAINE—$14.93.
Benton Falls: 1.50. **Holden:** 2.43. **York Village:** First, 11.

NEW HAMPSHIRE—$23.50.
Chester: 5.90. **Hampton:** 6.60. **Lebanon:** J. E. Whitley, 10. **New Castle:** 1.

VERMONT—$143.83.
Chester: 5.62. **Cornwall:** 6.56; **Newbury:** First, 16.41. **Woodstock:** 30; Woman's Home Missionary Union, 85.24.

MASSACHUSETTS—$626.63.
Boston: Central Church, 240. **Dorchester:** Romsey Church, 3.60; Z. A. Norris, 7. **Brockton:** Wendell Avenue, 9. **Lowell:** First Trinitarian, 16.36. **Millbury:** Second Church and S. S., 14.14. **No. Wilbraham:** Grace Union, 8.34. **Norwood:** "Six Little Sisters' Club," 38c. **Salem:** Tabernacle, 58.01. **So. Deerfield:** 10.36. **So. Framingham:** Grace S. S., 14.66. **So. Hadley:** 11.37. **Sunderland:** 15. **Waltham:** First S. S. Home Dept., 20. **Westhampton:** 13. **Winchester:** First Church, 30. **Wollaston:** Little Light's Miss. Band, 9.60. **Worcester:** Plym. Ch., 20.81. Woman's Home Mission'y Union, Dorchester, Pilg. Aux., 75. Woman's Home Missionary Union, Mt. Vernon Aux., 50.

CONNECTICUT—$161.26.
Brooklyn: 5. **Bridgeport:** Second, 43.88. **Bridgeport:** Black Rock, 6.75. **Colchester:** S. S., 3.30. **Franklin:** 4.75. **Hartford:** Farmington Avenue S. S., 13. **Lisbon:** Newent Church, 6.70. **Litchfield:** First, 17.80. **Mystic:** 19.03. **No. Madison:** 5. **Simsbury:** First, 12.77. **So. Norwalk:** First, 8.88. **West Haven:** First Church, 5.10. **West Stofford:** 3. Woman's Home Missionary Union, 6.30.

RHODE ISLAND—$4.50.
Tiverton: 4.50.

NEW YORK—$240.82.
Brooklyn: Flatbush Avenue, 18.94; Immanuel, 4.84. **Greene:** First, 6.75. **Mount Sinai:** 10.29. Woman's Home Missionary Union, 200.

PENNSYLVANIA—$26.50.
Allegheny: 6.50. Woman's Home Missionary Union, 20.

OHIO—$68.95.
Cincinnati: Walnut Hills, 22.20. **Cleveland:** Hough Avenue, 7.08; Cyril Ch., 2. **Columbus:** South Church, 5. **Mt. Vernon:** First, 6. **Oberlin:** Second, 7.61. **Saybrook:** 5. **Thompson:** 2. **Toledo:** Central, 10.06. **W. Williamsfield:** 2.

ILLINOIS—$166.99.
Chicago: South Church, 25; Jefferson Park, German C. E. Union Roll, 8.45; Christ German Church, 10; Pilg. Ch., 4.54; West Pullman, 10.41. **Millburne:** 13. **Naperville:** S. S., 12. **Oak Park:** Second, 57.14. **Pecatonica:** 5.30. **Winnebago:** 5.15. Woman's Home Missionary Union, 16.

MICHIGAN—$40.50.
Lansing: Plym. Ch., 40.50.

WISCONSIN—$29.
La Crosse: First, 26. **Prairie du Chien:** 3.

IOWA—$32.08.
Danville: 8.08. **Denmark:** 18. Woman's Home Missionary Union, 6.

MINNESOTA—$110.48.
Minneapolis: Linden Hills, 15. **New Ulm:** 9.07. Woman's Home Missionary Union, 86.41.

KANSAS—$10.10.
Emporia: First, 9.10. **Kensington:** Ch. of Christ, 1.

NEBRASKA—$16.26.
Benson: 11.26. **Ornoka:** 5.

NORTH DAKOTA—$21.06.
Woman's Home Missionary Union, 21.06.

SOUTH DAKOTA—$25.
Parkslin Salem: German, 15. **Ree Heights:** 10.

MISSOURI—$1,072.05.
Bevier: Welsh, 4. **Breckenridge:** 9. **Kansas City:** First Church, gift of O. J. Hill, 500. **Republic:** 5. **St. Joseph:** St. Josephs, 50.95. **Springfield:** German Ch., 3.10. **Webster Groves:** Church Dinolion of C. L. Martin, 500.

CALIFORNIA—$37.45.
Lodi: 4. **Riverside:** 10. Woman's Home Missionary Union, 23.45.

UTAH—$6.
Vernal: 6.
Totals, $2,877.89.

Congregational Board of Ministerial Relief.

B. H. Fancher, Treasurer.

Receipts for June, 1909.

CALIFORNIA—$3.50.
Palo Alto: Rev. C. G. Baldwin, 1. **Santa Barbara:** Miss Jane A. Weldon, 2.50. **San Diego:** Rev. W. B. Thorpe, 1.

COLORADO—$21.
Eaton: 20. **Fort Collins:** Rev. John Hoelzer, 1.

CONNECTICUT—$1,075.65.
Burlington: Rev. Edward G. Stone, 1.50. **Cheshire:** Rev. Carl Stackman, 1. **Danielson:** Mr. Arthur G. Bill, 1. **Derby:** Second, 23.39; S. S., 2.39. **Fairfield:** Miss Julia F. Burr, 1. **Hampton:** 1.10. **Mansfield Center:** First S. S., 3; Rev. Walter E. Lamphear, 1. **Mianus:** Mrs. M. W. Brown, 1. **New Canaan:** 10.52. **New Haven:** Estate Geo. E. Day, 1,000. **Norwich:** Mrs. Geo. D. Coit, 5. **Saybrook:** Mr. Thomas C. Acton, 2. **Southington:** First, 3.25. **Stamford:** Rev. Louis F. Berry, 1. **Stratford:** Rev. Edward N. Packard, 1. **Taftville:** W. H. M. U., 4.50. **West Hartford:** Rev. David Dana Marsh, 1. **West Haven:** Rev. N. J. Squires, 1. **Windsor:** Miss Annie M. Sill, 10.

DISTRICT OF COLUMBIA—$1.
Washington: Rev. Thos. K. Noble, 1.

GEORGIA—$26.83.
Atlanta: Central, 24.83; Rev. L. M. Howland, 1. **Lindale:** Rev. H. E. Newton, 1.

ILLINOIS—$21.
Antioch: Rev. A. W. Safford, 2. **Batavia:**

Mrs. L. C. Patterson, 10. **Chicago:** Rev. Geo. T. McCollum, 2. **Geneseo:** Mrs. Anna E. Steele, 5. **Naperville:** Mr. C. H. Goodrich, 2.

INDIANA—$1.
Winona Lake: Mrs. A. A. Young, 1.

IOWA—$3.
Farragut: Rev. Burton E. Marsh, 1. **Grinnell:** Rev. Chas. Noble, 1. **McGregor:** Miss Cartharine Gilchrist, 1.

KANSAS—$24.40.
Emporia: First, 11.90. **Atwood:** 4. **Kansas City:** Mr. Henry Binman, 2.50. **Onaga:** First, 4. **Sylvia:** Rev. and Mrs. J. C. Mayos, 2.

KENTUCKY—$1.
Berea: Rev. A. E. Thomson, 1.

MAINE—$86.
Cornish: Rev. O. W. Peterson, 1. **Farmington:** Rev. R. H. Clapp, 2. **Portland:** Rev. A. H. Wright, 1. **Rockland:** Rev. John H. Quint, 1. **South Berwick:** H. D. S., 50; Wm. J. Sewall and sister, 30. **South Portland:** Rev. John A. Waterworth, 1.

MARYLAND—$1.
Laurel: Rev. Nathan Thompson, 1.

MASSACHUSETTS—$442.28.
Abington: Mr. F. D. Hunt, 15c. **Amherst:** W. L. Cowles, 5. **Andover:** Andover Seminary, 32.15. **Ballardvale:** Rev. A. H. Fuller, 1. **Boston:** Rev. Asher Anderson, 5. **Boxford:** Rev. Wm. P. Alcott, 5. **Brockton:** First, 5. **Brookline:** Mr. Geo. P. Davis, 5. **Cambridge:** Rev. Alexander McKenzie, 1. **Clinton:** Mrs. G. J. Carter, 2. **Conway:** Rev. Edward L. Chute, 1. **Dudley:** Mrs. C. E. Bateman, 50c. **Deerfield:** Rev. Irving H. Childs, 1. **Easthampton:** Rev. G. H. Burrill, 1. **East Bridgewater:** Mr. Huran Wade, 5. **East Northfield:** Evelyn S. Hall, 3. **Everett:** Miss Minnie G. Farwell, 2. **Holbrook:** Winthrop, 131.94. **Holyoke:** First, 40.39. **Lynn:** Rev. A. H. Currier, 2. **Malden:** Miss Mabel P. Brown, 5. **Middleboro:** Central Y. P. S. C. E., 3. **Milford:** 18. **Millbury:** Second, 6.35. **Newburyport:** Mr. Frank O. Woods, 5. **Newton Highlands:** Rev. and Mrs. D. B. Eddy, 5.10. **Northampton:** Mr. Alfred M. Fletcher, 3. **Petersham:** Elizabeth B. Dawes, 100. **Plympton:** C. C., 6. **Sharon:** Rev. Almon J. Dyer, 1. **Shirley:** 2. **Walpole:** Second, 10. **Wenham:** Mrs. P. S. Dodge, 2. **West Boylston:** First, 9.20; Julia C. Dakin, 5. **West Newton:** Rev. J. Edgar Park, 1.50. **Woburn:** Rev. Stephen A. Norton, 2. **Worcester:** Mrs. Louise B. Kendall, 5; Mr. C. C. Giddings, 1; Mrs. H. B. Fay, 2; Rev. Shepherd Knapp, 1.

MICHIGAN—$10.
Armada: Mr. B. C. Preston, 1. **Saginaw:** Miss Augusta K. Spencer, 8. **Three Oaks:** Rev. M. J. Norton, 1.

MINNESOTA—$8.
Bagley: Rev. E. Larke, 1. **Freeborn:** Rev. Wilbur Fisk, 1. **Glencoe:** 3. **Mantorville:** Rev. V. Prucha, 1. **St. Paul:** Rev. Matt Evans, 1. **Rose Creek:** Rev. J. B. Thompson, 1.

MISSOURI—$4.
Grandin: Rev. W. R. Bosard, 2. **Kansas City:** Rev. Horace F. Holton, 1. **Webster Groves:** Rev. H. F. Swartz, 1.

NEBRASKA—$35.40.
Avoca: 3. **Campbell:** First, 1.40. **Cowles:** Rev. Samuel Deakin, 1. **David City:** Rev. O. D. Moon, 1. **Germantown:** German, 13. **Hastings:** First German, 15. **Springfield:** Rev. Francis M. DeWeese, 1.

NEW HAMPSHIRE—$60.50.
Concord: Ministers and Widows Charitable Fund (Special), 50. **Francestown:** 2.50. **Hooksett:** Rev. C. B. Wathen, 2. **Keene:** Miss Martha J. Heywood, 5. **Lancaster:** Rev. Edward R. Stearns, 1.

NEW JERSEY—$136.10.
Bound Brook: 20. **East Orange:** Trinity, 59.85. **Laurenceville:** Rev. Chas. H. Wilcox, 10. **Newark:** Belleville Avenue, 36.25; Belleville Avenue Y. W. A. M. S., 5; Belleville Avenue, Miss Spencer's S. S. Class, 5.

NEW YORK—$110.97.
Brooklyn: Immanuel, 4.84; Flatbush Avenue, 11.63. **Buffalo:** Mr. Howard Winship, 2. **Canandaigua:** Rev. L. L. Taylor, 2. **Candor:** Rev. O. H. Denney, 1. **Crown Point:** First, 4. **Elmira:** Rev. Samuel E. Eastman, 5; Park L. M. S., 10. **Hicksville:** Rev. L. D. Place, 1. **Morrisville:** 2.50. **New York:** Mrs. Augustus G. Upton, 50. **Sherburne:** Miss Fanny L. Rexford, 5. **Ticonderoga:** Mrs. Joseph Cook, 2. **Union Falls:** Margaret B. D. Lyman, 2. **Volney:** A Friend, 1. **Watertown:** Rev. Chas. H. Dutton, 1. **Wellesville:** Mrs. H. N. Lewis, 1; Miss M. Fannie Lewis, 1. **West Winfield:** Rev. G. E. MacManniman, 4.

NORTH DAKOTA—$2.
Grand Forks: Mrs. H. B. Woodworth, 1. **Dickinson:** Rev. W. J. Brown, 1.

OHIO—$88.07.
Cleveland: Conference, 31.13; Hough Avenue, 4.72; Rev. John Musil, 1. **Columbus:** South, 5. **Conneaut:** B. M. Tower, 3. **Elyria:** First, 19.10. **Greenwich:** Rev. O. Jenkins, 1. **Huntington:** 1. **Lima:** First, 5. **Medina:** Rev. Levi J. Donaldson, 2. **Oberlin:** Second, 4.35; Rev. J. W. Bradshaw, 1; Rev. G. F. Wright, 1. **Ruggles:** 3.39. **Toledo:** Rev. C. W. Huntington, 1; Central, 3.38. **Troy:** 1. **Youngstown:** Rev. P. H. Metcalf, 1.

OREGON—$1.
Portland: Rev. D. B. Gray, 1.

PENNSYLVANIA—$7.60.
Allegheny: First, 2.50. **Chester Springs:** Mr. A. Lewis Hill, 2. **Milroy:** Rev. Harry J. Deiss, 2.10. **York:** Rev. John E. Tuttle, D.D., 1.

RHODE ISLAND—$16.
Peacedale: Mrs. Geo. Bushnell, 10; Miss Dortha Bushnell, 5. **Providence:** Miss S. J. Gilman, 1.

SOUTH DAKOTA—$17.
Faulkton: Myron, 6. **Rapid City:** 10. **Sioux Falls:** Rev. Frank Fox, 1.

TENNESSEE—$3.50.
Grand View: Rev. I. H. Herbert, 1. **Nashville:** Rev. Joseph N. Haskell, 1. **Pomona:** Rev. H. E. Partridge, 1.50.

TEXAS—$13.
Corpus Christi: First, 2. **Dallas:** Central, 10. **Houston:** Rev. S. J. Wood, 1.

UTAH—$8.50.
Salt Lake City: First, C. M. S., 4.30. **Phillips:** M. S., 4.20.

VERMONT—$29.75.
Cabot: First, 7. **North Bennington:** 20.75. **Proctor:** Rev. Geo. C. Hill, 1.50. **St. Johnsbury:** 50c.

WASHINGTON—$1.
Tacoma: Rev. R. S. Stubbs, 1.

WISCONSIN—$47.
Fond du Lac: Miss Julia A. Bryan, 2. **Fort Atkinson:** Mr. J. P. Galloway, 1. **La Crosse:** First, 35.50. **Milwaukee:** Rev. C. H. Beale, 5. **Portage:** Rev. Jas. D. Whitelaw, 1. **Viroqua:** Rev. A. E. Hartwell, 2.50.

Total receipts, $2,308.05.

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